

the Chaplain

In this issue:

UTRECHT TO AMSTERDAM *Erik W. Modean*

LEADERSHIP FOR THE FUTURE *Robert Gordon Sproul*

TRAINING OF THE INTERIM CHAPLAIN *William P. Maxwell*

WHAT CAN RELIGION DO? *A. Powell Davies*

UNITED SELVES FOR THE UNITED STATES

Frank M. Lowe, Jr.

HOW TO ACQUIRE RELIGIOUS EXPERIENCE

Robert James McCracken

Also:

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AMERICAN SEMINARY CHAPELS •

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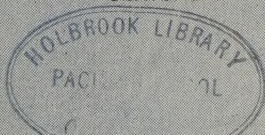
THOUGHT-STARTERS •

VOICE OF THE READER

EDITORIAL •

NEWS AND VIEWS

VOLUME 5
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Articles

UTRECHT TO AMSTERDAM	<i>Erik W. Modean</i>	10
LEADERSHIP FOR THE FUTURE	<i>Robert Gordon Sproul</i>	15
TRAINING OF THE INTERIM CHAPLAIN	<i>William P. Maxwell</i>	22

Sermons

WHAT CAN RELIGION DO?	<i>A. Powell Davies</i>	2
UNITED SELVES FOR THE UNITED STATES	<i>Frank M. Lowe, Jr.</i>	8
HOW TO ACQUIRE RELIGIOUS EXPERIENCE	<i>Robert James McCracken</i>	26

Departments

THEY SAID IT!	21	EDITORIAL	37
AMERICAN SEMINARY		RECOMMENDED READING	38
CHAPELS	31	SKY PILOT SATIRE	39
THOUGHT-STARTERS	35	VOICE OF THE READER	42
NEWS AND VIEWS	43		

Editor: DELMAR L. DYRESON

What Can Religion Do?

By A. POWELL DAVIES

(Minister, All Souls' Church, Unitarian, Washington, D. C.)

Dr. Davies, who saw the communist coup in Czechoslovakia, attracted much attention by his statements upon his return to this country. His sermon, "Communist Dynamics and the Hope of Peace," appeared in the July, 1947, issue of THE CHAPLAIN.

Dr. Davies is the author of *The Faith of an Unrepentant Liberal and American Destiny*. A forthcoming book is *The Religion of Reality: A Faith for the New Age*.



During the latter part of the 19th century, the Christian churches, after a long period of preoccupation with the salvation of individual souls, began to turn to problems of public policy and social welfare. It was a change of emphasis that had been heralded by such heretical preachers as Channing and Parker, though it was also found among the orthodox. Let us have a church, Parker had said, that will lead public opinion, not follow it. And Channing, a few years earlier, had called repeatedly for the review of public questions in the light of religious standards and ideals.

In a more dramatic variant of the same new emphasis, William Booth, in England, had founded the Salvation Army. He still wanted to save souls, just as he had while he remained a Methodist, but he thought it equally important to bring about "the renovation of the social system," as he called it,

The more conventional churches proceeded at a slower pace. Not all of them approved the change. But even without being clearly aware of it, they became increasingly involved in social issues. This was never as true, of course, on the Continent of Europe as it was in the United States and the English speaking

countries (a fact, incidentally, which has never been properly evaluated by contemporary historians). But nonetheless, to one extent or another, the change of emphasis was found in every part of Christendom. Papal encyclicals transmitted it to Catholics with almost the same energy at times that characterized the Protestant pulpits. Not all the churches preached the same message: far from it. But almost all were concerned with the same question. As typically phrased, this question was: how shall the Kingdom of God be realized upon the earth?

In the period between the two world wars, in the western countries, it ceased to be a somewhat leisurely inquiry and became a very urgent one. By the middle of the nineteenth century it had achieved a single focus. What can religion do to put an end to war? The whole inquiry seemed to have resolved itself into this one question: "How can the churches stop war

—that was the final form it took. And although the attempted answers were innumerable, the churches proved unequal to the task. They were not able to stop war, and neither was anything else. So war came.

And now, once more, the churches are asking themselves the same question, but with much less confidence that they can answer it. In the main, the leaders of the churches feel that they have supported the right purposes. Almost all of them have been behind the United Nations. They have expressed their abhorrence of militarism, not only Hitler's kind, but even American universal military training. They have put considerable trust in the good intentions of Russia. Generous treatment, they said, will beget generous treatment, and the other fellow, whoever he is, is sure to be as good a fellow as ourselves. They have urged the sacrifices needful for a program of international assistance and relief. We are living in *one world*, they declared, and the strong must help the weak. Surely, these were all good purposes, and they seemed to be unselfish ones, such as should bring the Kingdom of God on earth and put an end to wars. Yet, that is not the way things are turning out.

Are the churches defeated? Is the Kingdom of God on earth a vain dream—something to which religion should never have been tempted? Was the changed emphasis wrong? Was it a misconception of the Christian Gospel? These are new questions in America, but they are something less than new in other parts of Christendom. On the Continent of Europe, for instance, and especially in Germany, it was decided by many churchmen some fifteen years or so ago that the

social application of religion was a mistaken emphasis. This was about the time of the rise of Hitler, which the German churches were unable or unwilling to prevent. But the cause lay further back—in the defeatism that followed the first world war. The influence of Spengler in philosophy was paralleled by a pessimistic revival of theology: by a turning away, that is, from the hope of applying religion successfully to mundane affairs and renewal of dependence upon the solace of the supernatural. It was a conspicuous movement, but by its very nature, not a vigorous one. The second world war has all but killed it. What, then, has filled the blank? Down to now, nothing—nothing at all. The religion of the Continent of Europe has form but no content: nothing, that is, but a residue of spiritual habits left over from the past. Since formal religion can be organized, and residues do not dissolve at once, it is obvious that in certain cases, churches which are empty of creative meaning can still have influence. But this means merely that they can aggravate and deepen the general frustration, not at all that they can help to put an end to it.

What of England? It has to be admitted, I think, that the churches have almost no impact upon English life today. The real religion of a major section of the people is their socialism, which they cultivate outside the churches. Only a small minority in England expects the social application of religion to exert an influence upon events. It failed conspicuously to do so before the second world war; the most it produced was the Oxford oath and pacifism. And by these it was discredited. But so far as I know, the English are showing no signs of following the Continental pattern and

turning from applied religion to theology. They are simply regarding their churches pretty much as they do their king: nice to have around but not to be taken too seriously.

In the United States, the feeling that the churches may be doomed to be defeated is a recent one. So recent, indeed, that nobody is yet talking about it. But the feeling is present, just the same. No one who reads perceptively the typical church literature could possibly dispute it. To an increasing extent, what the churches are saying is that they haven't much left. Especially as to their most cherished purpose—the hope of ending wars—is this the case. And I notice that some of the preachers are turning back to the religion of solace, hoping to give a spiritual glow to disappointment, a strengthened fortitude in facing thwarted aims. This is true even of liberal preachers, where they have tied themselves too tightly to what they see at last as dwindling possibilities.

In saying so, I speak not with condemnation but with sympathy. But our situation is much too desperate to permit us to prolong the mood of sympathy. If there is any means of knowing what it is that has made the churches so inadequate, we should give it our entire attention.

And I think there is such a means. It consists of examining without religious preconceptions the realities that have proved too much for the churches. I say "too much for the churches," be it noted, not too much for religion. For I deny to begin with, and categorically, that any realities are too much for religion. I deny it because whatever falls below the measure of realities is not—in the final sense—religion. Religion begins with

realities. That is why religious pioneers are always connected with experiences that are said to have taken place in a wilderness. Whatever else this means, it means of necessity that those who find religion for themselves find it when life has been stripped of illusions and unrealities. That is what the wilderness is meant to signify—a coming to grips with realities. And it is a fact, I think, to which religious history will testify, that religion begins—ultimate religion—with unclouded recognition of the facts. It is only when the facts are recognized that it is possible to have power over them. And the inadequacy of the churches in contemporary times is due precisely to the absence of that kind of recognition. The churches have not quite been able to face the facts.

That this is true intellectually is too obvious to need arguing. The churches have held on tenaciously to beliefs that are not supportable by facts—beliefs, indeed, which are contradicted by facts. This has been true through the entire period of the controversy with science, and it remains true now that scientific distinctions are being blurred to make it seem that science and orthodoxy have recently been reconciled. Science and orthodoxy cannot be reconciled, and the pretence that they can is a corrosive falsehood that has rotted the integrity of the churches at the core.

But it is not this area of church inadequacy with which, for the moment, I wish to deal. For the truth is that morally, too, the churches have been unequal to the facts. They have succumbed to the persuasion—and not at all a religious one—that more important than anything else is happiness and security. To maintain this illusion they have compromised with evils

which have destroyed their power to deal with realities.

When Hitler was rising to power, for instance, they said that peace was more important than justice to Hitler's victims. In plain words, this meant that peace without justice was a higher purpose than justice at the risk of losing peace. But it wasn't. In spite of all the exalted sentiment that was attached to keeping peace "at any price," the moral level declined. Presently, the churches—some of them—allowed themselves to say that freedom, as well as justice, might have to be betrayed to keep the peace. In the main, the freedom that was sacrificed was other people's freedom, or, at any rate, that was the intention. No matter what the degradations of human life and liberty that Hitler inflicted upon those within his power, the one important object was to keep the peace. This was a moral delusion. And it was no less a moral delusion when it produced a wave of pacifism. For this was not the pacifism of those who feared to kill, but of those who feared to die. I speak not of occasional individuals of whom, perhaps, the case was otherwise, but of the mass appeal of pacifism. It was cowardice disguised as idealism.

And events revealed it to be such. When the final challenge came, we retreated from it. We spoke of a "war of rival empires," and of "a phony war." Any excuse at all so long as it maintained peace at any price as a supreme object. But nonetheless the war came to our doors. As it was always sure to do. There was no possibility—not the slightest—that we could have avoided it by the moral compromises with which we veiled the facts. For the dominant fact was, and is, that you cannot have peace

without justice; and you cannot have it without liberty and you cannot have it at all if your supreme motive is to save your skin. For life at the human level is not mere existence—existence at any price—but *human* existence, civilized existence, existence at the moral level to which, as human beings, we have ascended. There was no chance ever—none at any time—that we could condone brutality and barbarism and save ourselves from war.

What we refused to face was the moral reality of justice. Justice, not only for ourselves but for all the world of which we were a part. And we refused to face the moral reality of the fact that human personality is sacred and that liberty is therefore not an option but a moral obligation. Because we did this, we pretended that Hitler's trampling of liberty was a minor offense, and that the injustice that ravaged Europe in his name was a small matter compared with the risk of war—of our own involvement in war. It was, I say, a refusal to face the moral realities. And so the war came anyway.

Should we have been surprised? Should the churches have been surprised? What then, did their Master mean when he said that he who would save his life would lose it? Was the application only to individuals or did it not apply to societies, too? Even to whole civilizations? If a nation, or a civilization, was more concerned to save its "life"—its physical fabric—than it was for the qualities that sustained its life—the qualities that *made* it a civilization—was it not just as surely inviting disaster as a self-regardful individual?

Yet, that is what the churches did in exalting the principle of peace at

any price. In plain language it meant surrendering almost everything that churches stood for. All the major moral principles, that is, of civilization itself, for the sake of mere self-preservation. This was not religion. It was not religion because it failed to recognize the realities—the moral realities. It failed to see that when you condone abominable evil for the sake of keeping peace, you have abandoned morality almost altogether and are interested only in saving your skin. I repeat: this was not religion; and it never will be.

It is not, now, when Stalinism has taken the place of the aggressions of Hitler. Nor will it do to say that compromise with Stalinism is justified because there are American injustices, too. Facing the moral realities means facing them with a sense of proportion. There are lesser injustices and larger ones. Moreover, there is a world of difference between the injustices that a nation is struggling to remove and those that another nation is deliberately imposing—imposing upon other nations helpless to resist it. I say flatly that compromise with Stalinism is a refusal to face the moral realities. And I say with equal conviction that it will not save us from war.

Now, as in the days of Hitler, war can only be prevented if we are willing to risk it. And the earlier we risk it, the better the chance of avoiding it. Just as it was with Hitler, so is it with the Kremlin. If we face the moral realities promptly and act upon them, we shall be morally right. We shall also reduce the eventual cost of having to face them in the end, no matter what we do. This would have been the case if we had been punctual in accepting the moral realities when we were dealing with Hitler. The measure

of the subsequent calamity was the measure of our postponement—our moral refusal.

And I say with the solemn certainty that to say it is right: we are in a similar situation now. The churches will fail once more if they confuse the issue. What the churches must do, here and anywhere else, if they wish to succeed in the purpose they have undertaken is to recapture the reality of religion—of true religion. If they do this, religious reality will impel them to acknowledge the moral realities of our present situation.

What are they? Nation after nation is being subdued by Soviet despotism. Millions of slaves are being transported to Siberia. Atrocities are being committed—I have seen photographs of some of them. Not the sadistic, corrupt atrocities of the Nazis, but the utilitarian brutality that starves or kills with cold indifference to any other aim than that of spreading and entrenching Soviet domination.

What can religion do? Religion, whether within churches or outside them, can face the moral realities. It can say plainly that tyranny is morally intolerable. That injustice cannot be condoned. That the evil thing that has been done in Czechoslovakia cannot be allowed to endure. That we shall not wait until the countries of the west are all subdued; that we shall not make the same mistake we made with Hitler. But shall demand now a just and punctual restitution. And a definite agreement concerning the future with everything necessary to guarantee its performance.

Do you say this risks war? I am well aware of it. Just as conscious of it as in the past when I have warned from this pulpit repeatedly that this would be our situation. But I say

again what I have said before. That a civilization cannot save its life by caring more for its safety than for the moral realities that are its life. There will be no peace without justice, and none without freedom. There will be less and less hope of peace with the subjection of each western nation that falls under Soviet dominion. There will *never* be peace if we refuse to face the moral realities.

Peace has to be composed of something—and it cannot be composed of compromise with intolerable evils. It has to be composed of justice and freedom, of truth and righteousness. That is what religion will tell the churches if they will listen to it. That it may mean anguish—including moral anguish—I do not deny. But this does not absolve us from making

the moral choice required of us. Any more than it did Abraham Lincoln, who also knew the meaning of moral anguish.

If religion must begin again in the wilderness, so let it be. If it must make harsh choices, let them be made. But whatever would have us avoid these things puts out the eyes of our souls, and is not religion.

And so I say again, the answer to the question as to what religion can do is this: It can lead us to face realities—including moral realities. When we have done so, it can give us back our souls. And when it has done that, all things are possible: even a world of just and lasting peace.

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Upon the Thirtieth Anniversary of the Chaplain School, 1948

OUR work in Troop Information and Education and your work in the Chaplains' Corps are closely allied, for we too strive endlessly against the materialistic gods that are all too apparent in our armed forces and in our country. These false gods of materialism shall surely lead us to destruction unless we overthrow them. I have been particularly encouraged in this connection by the magnificent work being turned out by the chaplains with the experimental UMT unit at Ft. Knox. It is my great hope that it will serve as a beacon to our armed forces. It should certainly be evident now to the least imaginative among our commanders what the chaplains can do when given even a modicum of active command support and understanding.

It is my firm conviction that the chaplain is potentially one of the greatest adjuncts to leadership that any commander could ask for. We know that the soldier's effectiveness is not measured exclusively by his skill with his weapons or by his physical stamina. The determining factor, repeatedly noted by the great captains of history, lies in the moral field. We preach that endlessly in our work and so do you. Our paths inevitably arrow to the same shining goals of the spirit. We try to help you in the accomplishment of your mission and we hope you will help us in ours.

—Excerpt from remarks of Brigadier General Charles T. Lanham, USA, Troop Information and Education Division, Special Staff

United Selves for the United States

By FRANK M. LOWE, JR.

(Minister, The Mission, San Diego, California)

This united America depends upon Americans united within themselves. "One nation, indivisible" calls for citizenship indivisible, firmly rooted in undivided personalities. Actually, however, many people, inwardly, are not only divided but subdivided. Such men and women, torn by inner conflict, their own lives disorganized, hamper a democracy, highly organized. Here is a problem at this time increasingly serious.

Toward a solution our own government offers an excellent pattern. It is the unity with diversity afforded by the careful coordination of those three distinct branches: legislative, judicial, and executive. This tri-powered self-government resembles the threefold functioning of body, mind, and spirit within the individual.

The similarity is worth noting. The legislative function, labeled "deliberative," enacts laws, presumably intelligent. The judicial function interprets these laws in terms not only of justice, but of the spirit as well as the letter. If legislators are the mind of the nation, then judges symbolize its heart, because its honor is their sacred trust, while the executive function, applying the laws, corresponds to the hand.

This historic scheme of checks and balances, this triple teamwork of



Uncle Sam's head, heart, and hand, which has stabilized our country for more than 150 years, fits each of us privately as an Uncle Sam, Jr., equipped with personal legislative, judicial, and executive departments, not by constitutional enactment, but by the laws of human nature, itself.

Along this same three-lane highway came One of whom it was said: *Jesus increased in wisdom, and stature, and in favor with God and man.* The same fundamental trinity of body, mind and spirit Christ later recognized in the Great Commandment: *Thou shalt love the Lord, thy God, with all thy strength, with all thy mind, and with all thy heart and soul.*

Cooperation of head, heart, and hand figured again in these immortal words: *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.* Ask, seek, knock; and asking is an expression of the mind; seeking, of the heart; knocking, of the hand. This combination, functioning in effective unity, opens every door.

When, in the case of the individual, either head, heart, or hand develops at the others' expense, there is no rising tide of aroused public opinion to restore an even keel. The restoration of personal balance is a private job; but it is no less imperative. Our

God-given capacities to think, feel, and act are intended to develop and to function harmoniously together. In their sound coordination lie safety and success. In other words, keep sane; keep sweet; keep busy.

The well-rounded lives of such unified personalities provide the rich soil of our republic. A sower went forth to sow. Some seed fell by the wayside, where there was no mind to heed it; some, in stony ground where there was no heart to nurture it; some, among thorns, where there was no hand to tend it. Some, however, fell in good ground and bore plentifully: liberty planted in the life of a person who has the mind, heart, and hand for it. This is union in which there is strength, both private and public.

This is also the triparted power which won the world's worst war. Land, sea, and air forces were everywhere consolidated behind the irresistible triple drive of men, munitions, and moral . . . under unified command an unbeatable team. Even the winning of the peace, whatever be the form of organization, awaits a wider opportunity of complete, threefold living for the people of the earth. All other freedoms may be summed up in these three: freedom of thought, faith, and livelihood.

Once again these categories point the way when we consider the right program for our returned fighters.

These heroic young men and women must never be "frozen" at the ceiling level of veterans whose lives are mostly and definitely behind them. On the contrary, a grateful country must continue to challenge and expect their noblest, fullest teamwork of head, heart and hand.

What applies to the youth returned from the wars includes the youth

coming up from the schools. For the men of tomorrow, hearts of wisdom are no less vital than hands of skill; and if we are to teach citizens to live as well as die for the United States, universal spiritual training must balance universal military training.

A familiar pledge to the flag of other days was voiced in phrases different from those used now, but not less deeply significant. The words then were accompanied by appropriate gestures, which—though of childlike simplicity—were eloquent of the finest patriotism: "I pledge my head, my heart, and my hand, to God and my country!" How short; how complete.

And the glorious *Stars and Stripes* so beautifully colored! With its white for truth, its blue for loyalty, and its red for service, the flag, itself, symbolized the triple homage it was receiving. If that dear flag were all blue, it would be but dull indeed; if it were all red, but a warning of danger; and if all white, but a signal of surrender. Therefore, from that happy blending of all three colors may none ever fade; nor from our lives, "head, heart, and hand, for God and Country"—united selves for the United States.

The achievement of that inner unity requires, of course, a goal comprehensive and worthy enough to enlist without reservation the entire energy of the whole man. Again in our own government, where we found our pattern, we find also just such an adequate purpose. It consists in liberty and justice for all, a justice which includes my neighbor as myself; and freedom which permits and promotes that abundant life of well-balanced body, mind and spirit which is the persistent urge and the crown-
ing accomplishment of humankind.

Utrecht to Amsterdam

(The World Council of Churches up to Date)

By ERIK W. MODEAN

(President, National Religious Publicity Council)

IN May of 1938, a meeting was held at Utrecht, Holland, that marked an epochal day in the annals of Christianity. Overshadowed, however, by another meeting at Geneva, Switzerland, it passed almost unnoticed by the general public. The eyes of the world centered on the League of Nations as it rejected responsibility for Ethiopia and hastened eruption of World War II.

Those historic sessions at Geneva have been described as "a counsel of despair," those at Utrecht as "a counsel of hope." At Geneva, the League of Nations confessed its inability to hold civilization together by political and economic action. At Utrecht, representatives of 130 branches of the Christian Church, hoping to succeed where the League had failed, deliberated on spiritual means for achieving a world community of nations.

Without a dissenting voice, the churchmen adopted a constitution and plan of organization for a World Council of Churches and empowered a Provisional Committee to bring it into being. But war engulfed Europe before the committee could carry out its mandate.

Now, after a delay of ten years, the first assembly of the World Council of Churches will be held at Amsterdam, Holland, from August 22 to September 5, 1948.

The World Council of Churches is the climactic development of the so-

called ecumenical movement, pioneered by a handful of religious leaders looking to the day when the Christian forces of the world will go forward together.

Far more familiar to Europeans than to Americans, the ancient word *ecumenical* is a substitute for the tongue-twisting phrase *international*, *inter-church cooperation*. Like the equally ancient but familiar word *economical*, it is derived from the Greek *oiko*, meaning "house." In the adjective form, *oikumene*, it was applied to the earliest councils of the Whole Church because the members represented the "housed" population of the earth. In modern usage, combined with *church*, it means "the whole household of God, embracing all races, all nations, all branches of the Church in all the world." As one churchman puts it, the ecumenical movement is a movement "from the Church-as-men-have-conceived it" toward "the Church-as-God-intended it." The World Council is the penultimate expression of that ideal. The ultimate, of course, would be the reunion of all Christendom.

When consummated, the Council will represent Christianity more widely than any organization since the Church was divided into East and West ten centuries ago. And it will speak and act within defined limits for more Christians than any body in history—a potential 350,000,000 Protestants, Eastern Orthodox and Old

Catholics of all branches of the Church except the Roman Catholic. Through it, a united Christian approach will be brought to the political, economic and social problems that beset mankind's quest for lasting peace.

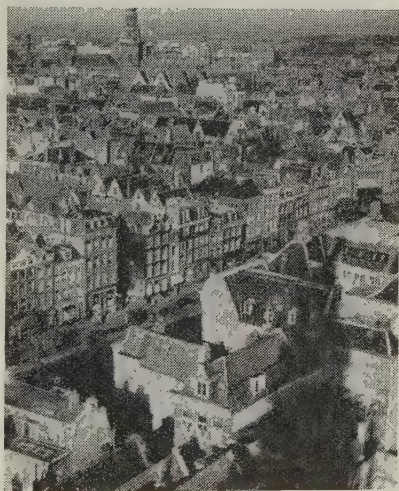
The Council, leaders make clear, is not a super-church. Holding no constitutional power of any kind over the participating churches, it will be a consultative, not a legislative, body. It will have duties but no rights. An instrument for the use of the churches, to what extent it will be used remains a matter for the members to decide.

That membership is imposing. Despite the war, the response to the proposal for a World Council has been phenomenal. One hundred and thirty-five communions in thirty-nine countries have signified their desire to enter the "fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." Thus far, 26 major denominations in the United States, with a total constituency of more than 25 millions, are members. Many more churches are expected to join before the assembly convenes at Amsterdam.

Current efforts to secure the full participation of more Eastern Orthodox churches in the World Council are proceeding with "gratifying" results, Dr. W. A. Visser 't Hooft, dynamic, brilliant general secretary of the Council, told the Provisional Committee at Buck Hill Falls, Pennsylvania.

The Patriarchate of the Russian Orthodox Church in Moscow, he said, is giving "serious attention" to the question of its relationship with the Council, and the Greek and related Mediterranean Orthodox Churches have already indicated their willingness to take part as full members in the first assembly.

After hearing Dr. Visser 't Hooft's report, authority was given a special committee "to take whatever steps it deems advisable . . . with regard to building up relationships between the World Council and the Church of Russia."



General view of the city of Amsterdam, where the First Assembly of the World Council of Churches will be held this summer. Spire of the Old Church (Dutch Reformed) is in far background. (RSN photo)

Dr. Visser 't Hooft also stressed his belief that more of the younger churches of Asia ought to come in "on the ground floor." As the result of a recent study of this question, the Provisional Committee endorsed a recommendation to invite 20 additional young churches to join the Council immediately. It also voted to establish an office in East Asia to help the churches "participate fully in the life of the ecumenical church."

While the World Council has been "in process of formation" for nearly a decade, in reality it has proved far

more than an abstract body. Diverted from its main purpose—the holding of a world assembly—the Provisional Committee determined at all costs to keep Christians in touch with each other during World War II. And it also agreed to undertake emergency services which the churches could not perform by themselves.

From its headquarters in Geneva and branch offices in New York, London and Stockholm, the Council carried on a practical, highly effective ministry throughout the conflict. First, it expanded its Commission for Refugees, under Dr. Adolf Freudenberg, formerly of Pastor Martin Niemoeller's parish in Berlin, and for some years in the diplomatic service of the Weimar Republic.

As one of its earliest tasks, the commission spirited threatened individuals out of Germany and dominated areas. Ministers, teachers, writers, students and professional people of all kinds were helped. Dr. Freudenberg coordinated the efforts of relief agencies in many lands, and thousands of Christians and Jews were saved from the Nazis. The end is not yet, for there will be millions of refugees in Europe for some time to come.

Working closely with War Prisoners' Aid of the International Y.M.C.A., the Council created a Commission for Chaplaincy Service to Prisoners of War, in charge of Oliver Beguin of Switzerland. It provided liturgical equipment, materials for the sacraments and worship, devotional literature and visiting clerical leadership. On its behalf, American churches served German, Italian and Japanese prisoners in this country, through neutral pastors from Europe.

For the British and American Bible Societies, the Council distributed

nearly a million Bibles, New Testaments and Scripture portions in several languages. This project is being continued and expanded to meet the increasing demand for religious literature in all parts of Europe.

Through its Research and Study Department, the World Council overcame seemingly insurmountable obstacles to maintain the ecumenical ties established in peacetime. Its success was due largely to Dr. Hans Schoenfeld of Germany and the Rev. Nils Ehrenstrom of Sweden.

Messengers came to Geneva about every two weeks, slipping across barbed-wire barriers to bring news of the churches which were resisting totalitarian pressure in occupied territory. They linked together oppressed church groups with each other and with Christians in the United Nations. The lines went even into the heart of Germany and had close contact with the German underground that plotted to eliminate Hitler.

Recently, Dr. Visser 't Hooft revealed that only a few churches were completely cut off from the World Council. "This group of ecumenical couriers who crossed the frontiers legally and illegally, who carried compromising documents to and fro, and who have in one way or another saved the lives of many churchmen and many refugees, includes Frenchmen and Germans, Dutchmen and Hungarians, and a good many others. And we owe it to them that the struggling churches have never been totally isolated and that the World Council has been able to hear their prophetic voices."

By means of its International Christian Press and Information Service (now called Ecumenical Press Service), the Council gave this "prophetic

voice" remarkably wide hearing. The ICPCIS reports on the resistance of the churches appeared regularly in the underground press of some occupied countries. In the mysterious system of communications which covered Europe, its issues evaded censorship and reached church leaders in Paris, Amsterdam, Oslo, Berlin, Budapest, Sofia, Shanghai and other places. Also, channels were always open to the United States and Great Britain.

The World Council's Department of Reconstruction and Interchurch Aid, formed near the end of the war, typifies the new unity among the churches that was forged in the fires of suffering. Churches which had not cooperated for hundreds of years found themselves working together in intimate ways. Their differences were submerged. They found a new and deep comradeship. Now as they face the gigantic challenge of rehabilitation, the continental churches react strongly against divisiveness and denominationalism. They wish to continue in the postwar period the co-operation which grew up during the war. And the churches which seek to help them are also learning to work together.

Directed by Dr. J. Hutchison Cockburn, a former moderator of the Church of Scotland, the Reconstruction Department serves as the coordinating agency for church relief in Europe. "From all who can help to all who need help, on the basis of need rather than creed," is the guiding principle of the enterprise.

A corps of American experts, many provided by various denominations at their own expense, staff important positions in the department. Central committees have been set up in every major European country to survey



Famous wood-carved pulpit of Amsterdam's "New Church," from which services opening the First Assembly of the World Council of Churches will be conducted. Shown in the pulpit is the Rev. J. J. H. van Beem, president of the Amsterdam section of the Netherlands Reformed Church Council. Stained window in background was placed in the church in 1898, on the occasion of Queen Wilhelmina's coronation. A special service will be held in the "New Church" on August 31 to commemorate the event. (RNS photo)

all church needs and recommend the most effective ways to meet them.

World Council officials conservatively estimate the financial cost of replacing destroyed and damaged churches in Europe at \$1,500,000,000. Physical rebuilding, however, is a minor consideration. It may be years before building materials will be available for the job, and it is felt that this task must be done by the Europeans themselves.

Other objectives loom as more immediate and urgent in restoring European spiritual life. Dispersed congregations must be reorganized, the ministry restored, Christian literature provided, evangelistic campaigns launched, Christian youth movements rebuilt, home missions and Christian

social work reestablished, exhausted clergy given care, missionaries replaced.

In the first few months after Germany's capitulation to the Allies, it became apparent that these pressing problems could not be considered apart from material relief. Appalling suffering was everywhere. Millions faced death from cold and hunger. Appealing to the churches in the United States and other countries for supplies, the World Council created a special section of its Reconstruction Department to distribute food, clothing and other essentials.

Inevitably, the major burden of support for the World Council's postwar program must come from America, through its American Committee in New York. Under the able direction of Dr. Henry Smith Leiper, the office makes known the Council's activities, plans and needs to the churches here.

During 1946, American churches contributed \$30,000,000 to relief and rehabilitation projects overseas. For 1947 and 1948, a goal of \$60,000,000 has been set as a minimum objective, half of which will be channeled through Church World Service, the interdenominational Protestant relief agency which serves as the American arm of the World Council's Reconstruction Department.

At his enthronement as Archbishop

of Canterbury and Primate of All England in 1942, Dr. William Temple declared, "There is one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement as it is often called. Out of the great missionary movement with its proclamation of the Gospel as the love of God and its call for self-surrender as our response to that Gospel, is arising, on a scale never before seen in the world, this Christian fellowship which corresponds to St. Paul's description of the Church. It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the spirit of Christ through the agency by which He may transform the world."

A few years ago, Dr. Francis J. McConnell, bishop of The Methodist Church, predicted that church historians of 2044 would look back on the organization of the World Council of Churches as the most significant event of the twentieth century because its formation "marked the beginning of the end of all interdenominational animosities."

Hopefully, prayerfully, ecumenical leaders throughout the world are laboring to prove that Bishop McConnell is no mean prophet.—RNS.

United States Army Corps of Chaplains to Celebrate Anniversary

On July 29 the United States Army Corps of Chaplains will mark its 173rd anniversary with exercises at the Chaplain School, Carlisle Barracks, Pennsylvania. It was on July 29 in 1775 that the Corps came into being, when the Continental Congress adopted a resolution providing that chaplains should receive \$20 monthly. It is reported that General Eisenhower once said, "A good chaplain is worth his weight in gold."

Leadership for the Future

By ROBERT GORDON SPROUL

(President, The University of California)

Dr. Sproul, holder of the L.D. and the Litt.D. degrees from numerous universities, is active in public affairs of many types. To name but a few, he is trustee of the Pacific School of Religion, the Carnegie Foundation for the Advancement of Teaching, and the Rockefeller Foundation; a fellow of the American Association for the Advancement of Science and a life fellow of the Thomas A. Edison Foundation; a member of the National Red Cross Advisory Committee and the radio advisory committee of the American Town Meeting of the Air. Dr. Sproul has also received decorations from France, Italy, and Romania.



A significant evidence of Dr. Sproul's interest in world understanding and brotherhood is his connection with International House at Berkeley, of which he is president. The following address was delivered on the occasion of the tenth anniversary of the founding of an International House Alumni Association, and the launching of the Joint Association of International House Alumni.

ON the occasion of the first birthday anniversary of the Alumni Association of this New York International House [now more than ten years ago] Mr. John D. Rockefeller, Jr., pointed out with justifiable pride that International House had provided itself as an act of faith not only "that brotherhood may prevail," but also in that brotherhood "has prevailed and continues to prevail among the thousands of young men and women who have lived in these Houses." He pointed out, further, that International House had splendidly demonstrated since that

first Sunday evening in 1910 when Mr. Harry Edmonds invited a group of foreign students to his home for a good meal and a quiet talk, that brotherhood is not "just an Utopian dream, but a workable way of life."

Now we are met once again, here in New York City, and in some 20 to 30 other centers as well throughout the world, on the tenth anniversary of the founding of an International House Alumni Association. We are assembled to examine the progress of the Association from its small beginnings in the year 1936 to its world-wide proportions of today, and to project our thoughts and our hopes into the ever-fascinating uncertainties of the dimly visioned future. Yesterday and today trustees and alumni representatives of the three American International Houses have been meeting to plan joint programs for 50,000 alumni scattered throughout the world. As I review the discussions and conclusions of this group, I am filled with an irrepressible optimism.

Continuing Civilization

This twentieth century of ours need not be the end of civilization. Faith in mankind, belief in principles and standards, and, above all, the courage that inspired the International House movement, with its clarion challenge

to rise above little, narrow, personal interest and environments, and show ourselves citizens not only of our respective nations but also of the world—here are constructive forces that may well presage a new order in a peaceful and prosperous society. These words are not the product of vague emotional stirrings within me, but of the dispassionate workings of such brains as I possess. True, the events of the past year have not been inspiring, but neither have they been wholly without promising significance as milestones of progress. Behind a sordid facade of crumbling unity, petty wrangling, and sterile recriminations, the year has produced the beginnings of certain major trends which may dominate world affairs for some time to come. These trends were often obscured rather than revealed by the day-to-day news; they become clear only when they are seen in perspective.

One very important event of the year, for example, if I may speak more or less provincially for the moment, was the emergence of a recognizable, long-term, non-party United States foreign policy. At the beginning of the year it was still possible to have such opposite fears as that, on the one hand, the United States might relapse into isolationism (at least so far as European affairs were concerned), and, on the other hand, that we might, by the blind dynamics of our over-all power, and our atomic power in particular, be swept into a policy of preventive war and world domination. It now seems clear that the United States will not retire from Europe, and that we will not permit other powers to expand into new "spheres of influence" there or anywhere. It seems equally clear that we

are wisely in earnest about the "sovereign equality" of nations, and will not succumb to the Roman ambition to make all nations into a universal United States. We will be content, instead, to help them to become, with us, united nations. Thus we may still be able, by persistence in this lesser aim, to make the United Nations a real force for the preservation of peace and the improvement of mankind.

Time alone will tell whether this new foreign policy can develop and sustain that steadiness and long-term purpose which the premier position of the United States, and the factual, inevitable world hegemony, require. Meanwhile, it seems to me stark madness for the U.S.S.R. to seek to render impotent a promising basis of stability and peace, on the unproved and increasingly incredible premise that the United States is an imperialist nation seeking to conquer the world. It seems to me equally mad for the United States or any other nation to proceed on the blind assumption that nothing more need be done than to feed the hungry peoples of the world, and to finance the reconstruction of wartorn countries.

To do no more than this would be to treat symptoms only, and leave the cause untouched. Peace will not come through statesmen or councils, through organizations or agenda, through laws or treaties, through bread or dollars, or through materials or machinery of whatever kind. Peace can be had only as the end product of getting along with one's fellowmen. Confucius, the great Chinese philosopher, the coin of whose wisdom has been only slightly debased in modern adaptations, said truly that, *if we would have good families, we must have*

well-disciplined individuals; if we would have well-disciplined nations, we must have well-ordered families; and if we would have a well-ordered world, we must have well-informed nations.

Similarly, Mr. Rockefeller said ten years ago, "Within individual nations, there is the fear that arises from the noisy clash of differing theories of social control. In the international world—in the relations of one nation with another—fear reaches its climax . . . fear that stronger nations or groups will seek to dominate and absorb weaker ones; fear lest natural and proper trade relations will be cut off . . . and, over and above all these things, there is the constant and overshadowing fear of war."

That ultimate fear of war which Mr. Rockefeller envisioned in 1937 found expression in the chain reaction of violence and destruction which swept across the world in the years 1939 to 1945. Disease and disaster rode roughshod over millions of human beings. Death came to other millions, many of whom died with little or no understanding of the vast and complex forces that wrought their destruction. Still other millions survived to face a lifetime of temporary and comfortless safety, when, in 1945, the shattering explosion in the skies above Hiroshima placed squarely in the laps of men—not gods—the toughest problem that the human race has ever faced.

As the radioactive dust began to settle in the silence of a stunned world, it became painfully evident that selfish individualism and narrow nationalism had failed both the nation and the individual. A great emptiness in the hearts of men dismayed them—an emptiness made up of illusory

values, primitive human relationships, and inadequate international understanding. Even the most selfish of isolationists began to realize dimly that new relationships among nations and peoples must be discovered by the leaders, and made workable by the acceptance and understanding of those whom they represent.

Expanded Viewpoints Needed

The political leaders of the world are handicapped today by humanity's lack of international experience—experience, that is, in handling the relations of peoples across political boundaries. Indeed, the political leaders themselves suffer from the same inadequacy. They, like all the rest of us, grew up in a generation of isolationists, shaped in a mold of "national sovereignty," concerned with the hopes and aspirations, the problems and possibilities of other peoples only when it became necessary to engage an interpreter, sign a document, or commit themselves to another reshuffling of the balance of power. They failed to develop the techniques of international intercourse—the ease of association which enables even those of dissimilar cultural backgrounds to adjust the focus of their minds from petty arguments to broad discussions, and thus to see clearly the problems of the world and bring wisdom to bear on their solution.

Men trained in the habits and customs of a nonmechanical civilization find it difficult to develop machines or even to work with them effectively. Just so, those who are the heirs of a narrow nationalism are baffled by the complexities of human association on a world-wide basis. Nor are institutions well equipped to deal with experiences that go beyond political

boundaries. Normally such institutions mirror the civilization of which they are a part, and tend to become conservers of the inclinations, perspectives, appreciations and aspirations of the peoples who created them. Whether the institutions be political or educational or what not, their roots go deep into the mental soil of those whom they seek to organize or serve. There must, therefore, be developed both leaders and institutions competent to overcome these handicaps, establish principles, and initiate procedures suited to a new age and adequate to insure its survival.

If we accept this premise, surely the mingling of students on a world-wide basis is an essential part of the process for developing leaders of the future who can move easily, think clearly, and speak effectively in the halls and conference rooms of international organizations. That student exchanges, and especially International House, have fulfilled this essential requirement even more completely than their founders would ever have imagined, I can testify from personal observation of the superior effectiveness, in the United Nations and in the San Francisco Conference which preceded its formation, of those men and women who in earlier years had been given the opportunity to study in the universities of countries other than their own.

Equally important to the development of international leaders is the broadening of the experiences of the peoples of the world, drawing ever enlarging groups into association and discussion in areas of mutual interest or concern. For example, the American Association of Universities might well enter into an International Association of Universities, or the

American Council on Education become a component of an International Council on Education, and thereby of the United Nations Educational, Scientific and Cultural Organization. This need not imply loss of identity but rather expansion of personality, a mental and physical environment favorable to an intelligent approach to the problems of world relationships, an environment in which people naturally respond to the requirements of living in a world community.

Related to the difficulties already described is the lag between institutional procedures and the thinking of the peoples whose loyalty and support is their very life. The secret of the failure of the League of Nations was that, of necessity, the superstructure of an international organization was built upon a foundation of popularly accepted ideas that were incongruous and inconsistent with its essential principles. The peoples of the world were still thinking of nationalism and the independent sovereignty of national states, in terms of which an effective world organization was simply impossible. There were no solid footings of ideas, let alone aspirations and beliefs, to bear the enormous weight of responsibility that was bound to come. Nor was there time to incubate ideas in keeping with the League's purposes and needs. Inevitably, outworn ideas seeped into the teetering wall and sagging floors, and the League of Nations became a symbol of hypocrisy, a whitened sepulchre inescapably destined to ignominious failure.

There is today, I feel, a strong undercurrent of popular appreciation of the need for international education and relationships. To this opportunity educational institutions have not

fully risen. Few have taken advantage of every possible advance in public thought consistent with the international idea. If progress is to be commensurate with need, there must be a more prompt evaluation of public opinion and a more courageous spirit of experimentation—a more rapid crystallization of unformulated ideas and points of view. An energetic appeal from the educational institutions of the United States for enlarged underwriting of the exchange of students and professors, for example, might well find strong support as a manifestation of what many are thinking, but few know how to express.

Ideological Discords

Finally, there is no ignoring the pregnant fact that two sets of ideas, two philosophies if you will, are struggling for supremacy in the world today. They are neither new ideas nor unfamiliar philosophies. They have met and clashed upon a thousand battlefields and a hundred thousand forums, nation against nation, party against party, bloc against bloc, man against man, even the individual against himself. History supplies no bit of evidence, on the one hand, that they can live together in harmony, or, on the other hand, that they need lead to war provided time is given an opportunity to do its beneficent work, and the mob psychology of the totalitarian state is faced by the spiritual concepts of democracy: faith in the preciousness of human life as the highest of earthly values; belief in respect for the sacredness of human personality as the only morality and the only justice; conviction that the first business of the state is not to coerce human beings into a regimented bee-

hive, but to cherish and promote each individual's freedom to grow in peace unto the full stature of his being.

Democracy vs. Communism

These ideas, which we label American democracy, have not, it is true, ever been fully realized. Our democracy is not a cut-and-dried, established order, but a dynamic faith. If we really believe in it, and God help us and the world if we don't, we must make its principles so vital in our individual and national consciousness that its destructive opposite, communism, will find no soil of faithlessness or disaffection in which to root its deadly growth; so effective in our actions that those who are wavering between communism and democracy will be convinced that ours is truly a better way of life: a way by which men may earn the basic needs of food, clothing and shelter, and in which the fundamental, not the personal, causes of human misery and discontent will some day cease to exist; convinced, further, that our political institutions do recognize the dignity of the individual and the collective sovereignty of the people, thus promising, though not yet always delivering, to each and every citizen, without respect to creed or race, opportunity to believe and worship as he pleases, to get an education suited to his talents, to speak and write without unreasonable restraint, to live without unnecessary interference, to work at a chosen vocation, to accumulate savings and own property, to take an effective part in government, and to have fair and equal protection under the law.

Students come to the United States for many reasons, but two are significant. First, and most specific, of course, is their wish to attain skills

that may be applied to their own needs and the needs of their peoples. Second, and much less clearly defined, is their hope, and the hope of the world, that American democracy can provide answers to the political gropings of peoples of other lands. The reports that these students take back with them can bring strength and courage, or disillusionment and despair, to those nations where the struggle is more intense than it is here, and where the fateful decision is wavering in the balance.

Burn Clean the Dross of Human Nature

Finally, there is a lack of belief by some in the ways of peace; and this must be corrected as a prerequisite to a warless world. A year ago, Mr. Lyman Bryson pointed out in this very room that "we need desperately to get out of the mood of violence." For years we have been whipping our emotions to a fever pitch to win the war, and reminders of death have been all about us. The receptive minds of children, unable to make comparison with peaceful days, cannot but be warped in such an atmosphere. And no small part of the veteran's readjustment problem was, and still is, his search for a quiet way of life. Nor can men forget the hopes which were dashed at the end of the first war and the period of disillusionment, cynicism and selfishness which followed, when might made right, agreements were no longer sacred, and the ends seemed to justify the means. Today shows signs of even deeper moral disintegration.

Day by day the newspapers, the magazines and radio give us frenzied accounts of international uneasiness, describe the horrors of atomic war-

fare, and magnanimously allot us some ten years more to live. The effect of this psychological bombardment, even though made by earnest and sincere prophets with the very best intentions, is, I fear, not altogether consistent with the international ideal. Individuals, groups, and nations are rejecting, with overtones of fatalism, any positive attitude toward cooperation. In effect, they are saying: "We must get ours now before the bomb gets us."

Fortunately, this negative thinking has not yet blanketed the strong impulses of that international spirit to which we of International House have pledged our devotion. This resistance to war is the basic springboard from which we must take off. We do not have to supply the hope of men for peace; that hope springs eternal. Our task is to nurture it until that glad day comes when it shall be strong enough to burn clean the dross of human nature. The students, alumni, directors and trustees of International House are in an enviable position to plan for and hasten this happy eventuality both at the individual level and the institutional level. For international understanding must be rooted in human relationships like those which exist naturally in these Houses where men and women come from all the world to study together, and build friendships on a lifelong basis; where they become aware of one another as human personalities rather than racial or national types. Day by day the ideas that flourish in this fertile environment are seeded by letters, and in subtler, more impalpable communications of the spirit, to the far corners of the world. At the University of California, for example, 800 foreign students are writing home. In their

letters experiences and reactions are recited while still fresh, and passed around in family and friendship circles in China, Greece, Turkey, and more than 60 other countries. Thus the interpretation of American democracy is made vivid and vital far beyond the power of any form of propaganda, a reality to be strengthened and enhanced in later years of personal exemplification in the home land.

The Joint Association of International House Alumni which we launch tonight is a natural extension of the International House idea, as it has been traditionally applied to individuals. It is a first step forward toward the establishment of international channels of communication at the institutional level. We cannot, of course, predict how far the road may go upon

which this first step launches us. But the world is asking for leadership in the area in which we have had successful experience, and pressing forces demand our expansion and development.

An institution grows to meet new needs, or else—it dies! We do not wish to die so young! Boldly, therefore, we venture forth upon these broader associations, and with God be the rest. Working in the stimulating atmosphere of an harmonious, world-wide organization, we should be able, together with other groups of like character, to contribute significantly to forestall misunderstanding, dispel suspicion and fear, and foster in their stead the virtues and the scriptural strength that are the attributes, among all peoples, of men of good will.

THEY SAID IT!

- *An apt quotation is oft as good as an original remark*

The way to genuine religious experience is to keep saying "yes" to the best that is within you, and there will come, like the blossoming of a rose, a consciousness of God.

—William Laurence



Were our ill-judged prayers to be always granted, how many would be ruined at their own request?

—Aesop

To be sensitive to every form of human need and alert to every opportunity to proclaim the healing gospel of Christ and to minister in His name, are the marks of a living church.

—Herman N. Morse



That government which suppresses free speech because it cannot tolerate the truth is like a child who closes his eyes so as not to be seen.

—Berne



Gold goes in at any gate except heaven's.

—Dooley

Training of the Interim Chaplain

By CHAPLAIN (LT COL) WILLIAM P. MAXWELL

(Instructor, Department of Practical Duties of Chaplains, Chaplain School,
Carlisle Barracks, Pennsylvania)

Chaplain Maxwell, born into a missionary family in India, received his early schooling there and later graduated from Princeton Theological Seminary. He did missionary work in Pikeville, Kentucky, and was pastor of Columbia Avenue Presbyterian Church in Sheffield, Alabama, before entering the service.



AT the present time, the Army is in quite a state of change, with new policies and new directives being promulgated every day. This means that a chaplain who has not been associated with the Army during the recent past is at a loss when he enters upon active duty. To state one example, we discover that instead of teaching prophylactics as a VD prevention, the Army has reversed itself and said that the only sure way to keep from having VD is continence. The medicos are permitted to dwell for 10% of their entire lecture time upon the subject of prophylactics, and during that time they must point out that prophylactics are not at all positive. We can readily understand how different this is from the old teaching which was current during the war. The Surgeon Général made a statement to the effect that the policy which was practiced during the war had proved to be weak and that it was necessary to adopt a new policy. This was implemented by the Secretary of War in January, 1947, and we have today

emphasis being laid upon morality by the surgeon, the commanding officer and the chaplain. We can see here the great difference from past attitudes.

This points to the fact that chaplains need to be acquainted with the current policies and practices. The War Department has provided two means for acquainting the chaplains who are in the Reserve and National Guard with their policies. The first is the correspondence course, which is an Extension Department of the Chaplain School. The curriculum of the Extension Department was discussed in the January-February, 1948, issue of *The Army and Navy Chaplain*. The article by Chaplain Lehman is much fuller than we can give at this gathering, and I believe it would be sufficient just to refer to it in passing and ask that you study this matter at your own convenience. The courses are outlined to carry one from the grade of 1st Lieutenant through the grade of Lt. Colonel and qualify him for promotion to Colonel. These courses have been carefully prepared and are conscientiously administered. Not all of them are given at the Extension Department of the Chaplain School, but those which are not given by this department are referred through it to the appropriate administering agencies.

In addition to the extension course, provision has been made for active duty training under the authority of Army Ground Forces Letter dated 24 December 1946. The various types of active duty training available are:

a. Attendance of Reserve Officers at regular courses and at basic and various courses of all service schools, including Command and Staff College.

b. Fifteen days' indoctrination course conducted by Army Ground Forces Service School during the summer months.

c. Detail for not less than 60 days or more than 90 days of qualified Reserve Officers to higher headquarters, including Headquarters, Department of the Army; Field Army Headquarters; Corps Headquarters; and Service Schools.

d. Fifteen days' detail to combat teams or larger regular Army units and with National Guard units during field periods. Attendance of selected Reserve Officers for fifteen days at Army Troop School.

To those who are interested in either the three-month course or the one-month course at the Chaplain School, it will be worth while to note some of the subjects which are taught. The course is composed of 12 hours of *Military Organization and Staff Procedure for Chaplains*, which constitutes a study of the new Army and the solutions of various problems which may be presented to a staff chaplain at various levels, special attention being given to the chaplain at the division level. The course in *Army Administration for Chaplains*, consisting of 12 hours, is a survey of the basic paper work which the chaplain should know in order to facilitate his handling of problems.

Practical Duties of Unit Chaplains

is an element of the course to acquaint the chaplain with the various techniques which are available in the field of religion to supplement his work and to enable him to do a better job. Instead of taking up the work of the chaplain in relationship to the commanding officer, other officers and enlisted men, we have broadened the scope of this course to include such problems as pre-marital counseling, visual education, the latest techniques in hospital ministration and prison ministration.

The Administrative Chaplain is a course to acquaint the chaplain in the administrative and supervisory positions with the solutions of various problems which might present themselves. It is necessary to have in the course at the school 10 hours to acquaint the chaplains who may serve with the Air Forces on the differences of organization and the procedure that they will find in that department.

A course which has received much consideration and many compliments is that of *Personal Counseling*. Here the chaplain is acquainted with the various malfunctions of the human being and with the tools that are available to make adjustments. It is not a course in psychiatry, nor is it a course in psychology, but sufficient information is given concerning the malfunctions of the personality so that a chaplain may realize the seriousness of the field. Instruction is given on the assistance a chaplain, as a minister of God, can bring into the field of the psychiatrist in helping these men lead normal lives.

A new course which has been very well received is *Religious Drama and Pageantry*. This acquaints the chaplains with the possibilities of using drama and pageantry to instruct

groups at various age levels in morality teachings and the Bible. A brief history of religious drama and pageantry is given in order to acquaint the chaplain with this technique as it was used during the Middle Ages, and to show that it has been an acceptable means of instruction throughout the church's history.

There is also a course in *Pulpit and Microphone Techniques* during the resident term. Effort is made to correct common faults into which the chaplain has fallen during his pastorate and which may be objectionable to the men whom he serves. Anyone who has had a critical audience realizes that there are many things in his normal, everyday conversation and especially in his public addresses which distract the mind of the audience from the subject at hand and call attention to these peculiarities, thereby causing the effort of the speaker to be ineffectual.

In addition to these courses which have been briefly described, we offer also courses in *Military Customs and Courtesies*; *Map Reading*; *Military Law*; and *Troop Information for Chaplains*. These do not differ a great deal from those which you would find under comparable titles in the various schools run by Administrative Staff Sections.

Because it has been of great benefit to the student, the school is proud of the course in *Religious and Spiritual Moral Factors*. It was from this that the program for *The Chaplain's Hour* was derived. When the administrative chaplains heard a résumé of this course, they felt that the information contained therein should receive wider dissemination. It was suggested then that the material be so arranged that a chaplain in the field, especially with UMT, could have this material at hand

for instructing the UMT pilot unit. When called to the attention of the War Department, Robert P. Patterson, then Secretary of War, was much pleased with the program, and being concerned with the VD rate of the Army, suggested that it could be adapted and used for reduction of VD by raising the moral standards of the Army. Since that time, the instructor in this department has also been the editor of *The Chaplain's Hour* which has been placed in the hands of every chaplain on active duty. As I recall, it is to receive wider distribution and be placed in the hands of the chaplains who served in the Army during the late hostilities.

An hour a week is devoted to denominational conferences in order to acquaint members of the various churches with the peculiar tenets of the other groups. This is done not with the intent of converting anyone from one church to another, but with the thought that a chaplain who knows of the uniqueness of a certain group is better able to serve that group as it is represented among the men for whom he is responsible.

The total time of resident work in the basic course is 12 weeks, or 480 hours. The offering known as the associate basic course is only a 4-week course, and the number of hours is reduced to 160. The associate basic course does not include *Religious Drama*, *Pageantry* or the denominational conferences. The purely military subjects are greatly reduced in number of hours and only high-lighted.

A system has been worked out whereby a chaplain taking resident work in either the associate basic or basic courses may receive credit in his correspondence work for the work done at the resident school. This cred-

ting has been worked out by the Army Ground Forces, and information in the matter may be obtained from the Extension Department of the Chaplain School. We are not trying to make a chaplain duplicate his effort at the extension and resident schools; but if he takes work in one, credit is given for that work in the other.

The purpose of the detail of 60 to 90 days in higher headquarters is to train men who did not have the opportunity of serving with higher headquarters during the late hostilities, in procedures and duties demanded of them in these headquarters. The training that may be received from this duty varies within the different headquarters. The Army chaplains can call chaplains to duty in their headquarters, and every Army chaplain has his own method of instruction. The best system devised so far is the one wherein the chaplain is called to duty for 90 days, and for a month of that time is assigned as personnel officer in the Chaplain Section, interpreting personnel policies and administering to personnel. After 30 days he is rotated to the administrative spot, where he handles paper work and actual administration of the chaplain under the supervision of the Army chaplain. For the last 30 days, he might be assigned to the detail of Supply Officer in the Chaplain Office or to the duty of Plans and Training Officer in the Chaplain Office at Army Headquarters. Either one of these assignments would prepare the chaplain for better work if detailed to a higher headquarters when called back to active duty. As has been noted, these 60-day to 90-day details may range anywhere from Department of the Army level to Corps level. There is opportunity here for training at these

higher headquarters so as to prepare sufficient chaplains for any eventuality.

Chaplains who do not desire a 60- to 90-day period of training may receive shorter assignments with units during field exercises. This program has not as yet been put into action, but it is expected that very shortly training may be received under this phase of the program for a period of 15 days. Chaplains will be assigned at their appropriate levels and receive training in the field with those units which are called up for training. Information in regard to this matter may be obtained from the Army chaplain, and he will also be able to inform you of the time and place of this training. Another source of information would be the senior instructor in your military district. It is to be noted that a chaplain's age and grade have been waived in regard to the matter of training, and it is not necessary that he be of the age the grade calls for, due to the big hump in the grade of Major in our Reserve Corps.

With the unrest which exists in the world today, I think it valuable for every chaplain to keep abreast of the training program as conducted by the Army in order that, if necessary to return to active duty, he would not lose a lot of time orienting himself with present techniques. If Congress should pass some type of military training, it will be necessary to have a number of Reserve chaplains on active duty, and those who are qualified will find themselves fitting into this training very well. But those who have lost contact will find that they are entering a new Army, the procedures of which are different from those with which they were acquainted during their time of service.

How to Acquire Religious Experience

By ROBERT JAMES MCCrackEN

(Minister, The Riverside Church, New York City)

Dr. McCracken has previously contributed to THE CHAPLAIN. His sermon, "On Beginning from Within," appeared in the February issue last year.

WHAT I have to say was suggested in substance by a paragraph in the biography of Dr. R. F. Horton, a notable Congregationalist minister. When he was at Oxford as an undergraduate he attended T. H. Green's classes in philosophy. In his diary at the time he made this entry: "I attended Green's lectures and came into close personal contact with him. Never can I forget his expression when one day he found that I had a real and vivid faith in Christ. 'You are very fortunate' was his brief intense comment."

Now Green was an honest and powerful thinker and a great and good man. How did it come about that the instructor lacked the experience that the student enjoyed, an experience that he envied and apparently would have been happy to possess? What gives point to the question is that there are large numbers of people—I have no doubt that there are some here—who are in fundamentally the same position as Green. They have a good mind and a sound character, yet they will tell you that they have no religious experience to speak of; they believe in God, but His bare existence is



about all they believe in; they don't have—what Green was quick to notice Horton had—a real and vivid faith.

And sometimes, not having acquired religious experience, they deny that there is any such thing. They are not prepared, they say, to believe in anything of which they have no firsthand acquaintance. "Seeing is believing" is their formula. Unless, said Thomas, when they told him Jesus had risen, *I see his hands with the marks of the nails, and put my finger where the nails were, I refuse to believe*. Even as I quote that, I am thinking of a student who tells me that he no longer believes in prayer; he has tried it and has found that it doesn't work. I tell him that his use of the word *work* makes me wonder whether after all he is familiar with the true nature of prayer, whether he isn't thinking of it as a device like a penny-in-the-slot machine; you put something in and automatically get something out. I tell him that, whatever his subjective state and whatever the immediate result, he should persist with prayer, at the same time pointing out that Bach and Beethoven and Brahms mean infinitely more to him today than what his father practically had to bribe him into attending his first symphony concert. And, of course, I remind him

the experience of the saints, apostles, martyrs, prophets in every age. Is all that wealth of cumulative testimony, that unanimity of conviction to be dismissed out of hand as so much mystical moonshine, as mere wishful thinking? Have all those myriad souls of every nation and kindred and people and tongue been pulling at strings to which nothing was attached? Has Mr. Fosdick stepped into this pulpit Sunday after Sunday, year after year, and at the appointed time for prayer, proceeded to do no more than talk into space? On that premise what a farce worship is, whether public or private!

Observe where, in the case of individual after individual, the weakness of the premise lies. They are not prepared to believe in anything that they themselves have not experienced. But that's absurd. To refuse to admit a fact simply and solely on the ground that it goes beyond the range of one's own knowledge or observation is to take up an indefensible position. Wasn't it G. K. Chesterton, a man whose massive bulk made even the thought of mountain climbing unendurable, who said: "If a dozen honest men tell me that they have climbed the Matterhorn I am satisfied that the summit of that mountain is accessible, though I may never get there myself"? Long years ago there was a king of Siam who had

Dutch ambassador at his court. One day the ambassador, in describing his native country to the king, remarked that during the winter the water there became so hard that men could actually walk on it. The king at once flew into a rage. He was not prepared, he said, to credit so monstrous a falsehood; he had never seen such a thing happen; it was ridiculous, preposterous, impossible; the ambassador was purely out of his mind. Personal ex-

perience, you see, no matter of what sort, is apt to be limited, fragmentary, incomplete, and should never be made the basis of an absolute judgment.

Of religious experience that is certainly the case. When I look into my Bible, when I take up the hymnbook, when I read the story of the heroes of the faith, I have to acknowledge that there are visions and vistas clearer and fairer than have ever come to me. Don't you have to do the same thing? J. B. Pratt sent to William James a questionnaire which asked, among other things, "Is God very real to you? Do you feel that you have experienced His presence? How vague or how distinct is it?" Then there followed the enquiry: "If you have had no such experience, do you accept the testimony of others who claim to have felt God's presence directly? Please answer this question with special care and in as great detail as possible." And James replied: "Yes! The whole line of testimony on this point is so strong that I am unable to pooh-pooh it away."

And what of the place in the line where the testimony is extraordinarily clear and emphatic? What are we to make of Jesus Christ? Is He deliberately deceiving us in what He tells us? Or was He Himself deceived? Or is He a true and faithful witness? I see no way of evading that trilemma. It is absolutely inexorable. One way or another we must make our choice—deceived, deceiver, a true and faithful witness.

Am I speaking to anyone who is without religious experience and for that reason disposed to be skeptical as to whether what is said in this pulpit and others like it is not all a case of much cry and no wool? You tell me that you doubt whether there is anything in your life that deserves to be

designated as religious experience. Here in church there are times when you feel like an alien and a stranger. You can see that others around you are stirred and moved but you are not. You can see by the spirit in which they sing, by the reverence with which they pray, by their response to each act of worship that the spiritual world is real and luminous to them, but it is neither real nor luminous to you. Well now, what about such people? Are you prepared to take the steps they have taken to acquire such experience? Do notice that I say "the steps they have taken." You don't just drift into religious experience. There is a sense—as the evangelicals here will want to remind me—in which it is free as the air. Paul exultantly emphasized that which he said, *Not of works lest any man should boast; it is the gift of God.* There is another sense in which it is only acquired and then developed and deepened by dint of surrender, dedication, discipline and devotion. James, another of the New Testament writers, soberly emphasized that when he said, *Work out your own salvation with fear and trembling.* Sensing something of the sort a member of my generation, the writer of many a scintillating and ironical poem with a barb in its concluding lines, has surprised her contemporaries by writing:

*Back to the church of my fathers, I went—
The years away had been long—
Seeking an accrual of faith
To make my spirit strong.*

*I looked about me and I saw
Humble, devout folk there
Lifting transfigured faces up,
Drawing strength from prayer.*

*But no fund of faith was there for me,
Only emptiness and doubt;
For years I had put nothing in—
What could I hope to draw out!*

When Alexander Whyte died his friend Norman Maclean wrote for *The*

Scotsman, Edinburgh's leading newspaper, an appreciation for his character and work. I cut it out at the time for Whyte was one of my heroes. Here is an extract from it. "Walking along Princes Street"—is there a street quite like it in all the world?—"he was isolated in his own atmosphere—in the world, yet not of it. In the General Assembly he sat day by day—silent, wrapped in meditation, while the endless talk went on. He was there in the midst of it; but his soul dwelt apart. He had a gift of silence." That conveys some impression of the man Whyte was. Now mark this: A young minister, fresh from the Keswick Convention, a convention for the deepening of spiritual life, went into Whyte's study and spoke of his experiences with rapture, just as if the new Jerusalem had come. "Aye man," said Whyte, "it's a sair fecht to the last."

*Does the road wind uphill all the way?
Yes, to the very end.*

Dr. Inge, in writing of the Christian mystics, says that he cannot claim to have shared their wonderful experience of communion with God, but he is honest and humble enough to acknowledge that if he had been a better man and submitted himself to a stricter spiritual regimen he might have done so.

In such a supremely important matter as this is we shall be well advised to turn for light and leading to Jesus. He had a real and vivid faith in God and He tells us what steps to take if we wish to make such a faith our own. He emphasizes the conditions to be observed, but what has surprised some when it has been drawn to their attention, is that on His showing the conditions are not so much intellectual as they are moral. He nowhere promises the vision of God to the clever and the

sophisticated but to the pure and simple of heart. With Him the stress is not on mental struggle but on moral earnestness and sincerity. *Blessed are the pure in heart: for they shall see God.* "I thank Thee, O Father, for hiding all this from the wise and learned and revealing it to the simple-minded." Give good heed to that element in the teaching of Jesus. Experience of God, He says, is the possession not of the sharp-witted and the clear-headed but of the pure-hearted. As Unamuno phrased it, "Goodness is the greatest single source of spiritual clear-sightedness."

In this context there is another saying of Jesus of which too much cannot be made. He was teaching in the temple at Jerusalem, was teaching with such originality and authority that His hearers were at a loss to know what to think of Him. They turned to one another and asked, "How is it that this man has learning when He has never studied?" How wide of the mark that query was! They were seeking to explain Jesus in terms of physical origins and mental processes. He bade them go deeper. They thought they had to do with a pundit whereas He saw Himself as a moral agent. *My teaching, He said, is not mine, but His who sent me.* And then He went on to add, *If any one has the will to do God's will, he will find out whether my teaching is from God or whether I speak on my own authority.* See what He does! He goes back of mental processes to volitional processes, back of the mind to the will. So many people think that first they must see and then they can serve, or that first they must know and then they can do. Jesus reverses the order. First we are to serve; then we shall see. First we are to do; then we shall know. It is not

conviction first and action afterwards; it is the other way around; in action are the seeds and secret of conviction.

Or to put the point in another way, experiment and experience spring from the same root. "Doing and knowing are blood relations." Faith by its very character does not and cannot begin with certitude. It begins as an experiment and ends as an experience. Does anybody here really want the authentic Christian experience? Then let him ask himself whether he is prepared to make the Christian experiment. If any one has the will to do God's will—that is the first step on the path to religious conviction. It is possible to rely too much on what one can get out of books and arguments. There is a lesson to be learned from the case of the theologian who became so absorbed in arguing for the existence of God that he forgot to say his prayers. You may have been debating the religious issue off and on since you woke up to its existence in the years when you were in high school. How long is it since you went down on your knees and stayed on them for ten minutes? There is no question as to which is harder. And remember: Jesus doesn't promise religious certitude to the debater and speculator but to the person who puts his will as well as his mind into action. "Obedience is the organ of spiritual knowledge." Said a seeker after truth to Pascal, "I wish I had your creed, then I would live your life." And swift as a rapier thrust came the reply, "Live my life and you will soon have my creed." "Try it," cries Coleridge. "Do not talk to me of the evidences for Christianity. Try it." And didn't Chesterton once burst out, "Christianity has not been tried and found wanting; it has been found wanting and not tried"?

Take the case of Horace Bushnell—a young instructor at Yale, beset by religious perplexities, unable to resolve his doubts, unsettling the men in his own skepticism, and all the while reading about the religious issue incessantly, discussing it whenever and wherever the opportunity offered, but getting nowhere. And more and more as time passed one question took shape in his mind: "What is the use of my trying to get further knowledge, so long as I do not cheerfully yield to what I already know?" It was a persistent question. He couldn't fob it off. In the end it drove him to his knees to offer the prayer: "O God, I believe there is an eternal difference between right and wrong, and I hereby give myself up to do the right and refrain from the wrong. I believe that Thou dost exist and if Thou canst hear my prayer and will reveal Thyself to me, I pledge myself to do Thy will, and I make this pledge fully, freely and forever." One by one his doubts were resolved and he became for his time a mighty prophet of the faith.

Perhaps there is something in that for you. Let action take the place of speculation. You tell me that you don't know what to believe about the Bible, about the divinity of Christ, about the miracles, about prayer. Your religious perplexities are numerous and genuine enough. I have no doubt; but what of your moral certainties? In a world like this there are many things you don't know and may never know, but there are some things you do know. You know that love is better than hate, that loyalty is better than treachery, that purity is better than impurity, that it is always right to do the right and to abstain from the wrong. Are you acting in accordance with those innate and immemorial

convictions? And if not, are you prepared as God gives you grace and strength to try to do so—to stand or fall by the noblest hypothesis, "To follow right because of right in scorn of consequence"? In particular, are you ready—and this is where I am out for a verdict—to substitute the practice of religion for argument about it? If you are, religious experience and conviction are bound in time to be yours. Christ has pledged His word that it will be so. "If any one has the will to do God's will, he will know." What David Livingstone said in another connection applies here. "It is the word of a gentleman of the most strict and sacred honor, and there's an end of it." Cries one of the New Testament writers, "No one who puts his trust in him will ever be disappointed; no one." That testimony comes to you black with signatures of men and women during sixty generations.

*It were not hard, we think, to serve Him,
If we could only see!
If He would stand with that gaze intense
Burning into our bodily sense,
If we might look on that face most tender,
The brow where the stars are turned to splendour:
Might catch the light of His smile so sweet,
And view the marks on His hands and feet,
How loyal we should be!
It were not hard, we think, to serve Him,
If we could only see!*

*It were not hard, He says, to see Him,
If we would only serve:
"He that doeth the will of heaven,
To him shall knowledge and sight be given."
While for His presence we sit repining,
Never we see His countenance shining:
They who toil where His reapers be
The glow of His smile may always see,
And their faith can never swerve.
It were not hard, He says, to see Him,
If we would only serve.*

To that there seems to be nothing to add unless it is a sentence out of the last book in the Bible, *His servants shall serve Him, and they shall see His face.*

(From *The Church Monthly* by permission of the author.)

American Seminary Chapels

By H. L. MCGILL WILSON

I. Union Theological Seminary, New York

Author's foreword:

"Here tonight we sit in our luxurious surroundings. The graduates of the Seminary are scattered to every portion of the earth, many of them in little bits of places where they are dealing with hardships that are scarcely intelligible to us."

President McClure of McCormick Seminary, speaking at the Waldorf-Astoria banquet celebrating the opening of Union's Quadrangle in 1910, furnishes the "text" for this series of sketches.

Many readers "in little bits of places" may ask why THE CHAPLAIN should present the art and associations of seminary chapels. Are their own hardships thus rendered easier? No, but perhaps more intelligible to others. The surveys will take the reader away from his particular post for some moments; will give him a vicarious acquaintance with the background of fellow chaplains; may even help him enjoy such experience as befell those chaplains who compromised to install in the sanctuary window of their post chapel the Great Seal of the United States in place of some ecclesiastical symbol. For some the sketch of a specific issue will be a return to alma mater.

VISITORS who have tramped up the stairs of New York's 116th Street subway station out into the academic air of Upper Broadway and the classicism of McKim's Columbia University buildings, or have stepped off a Fifth Avenue bus at 120th Street and Riverside Drive, dwarfed by the mass of the Riverside Church, will be looking beyond these to the pellucid beauty of the four-pinnacled tower of Union Chapel. With the possible exception of Old First Presbyterian's, this is the finest English Gothic tower in the city.

During these years thousands of seminarians who have trudged up Broadway, coming to its joinder with 120th Street, have seen to the right the scholastic Gothic of Teachers' College, to the left the splendid Perpendicular style in which Allen and Collens, now succeeded by Collens, Willis and Bechonert, dressed Union's Quadrangle, the Broadway facade of which runs some 460 feet from 120th to 122nd Street.

This Broadway elevation, like other academic buildings of Morningside Heights influenced by the verticality of Manhattan architecture, is loftier than most scholastic structures present. It is one of the finest examples of "street architecture" of the collegiate type, that phase of design which concerns itself not only with the unitary effect of a specific structure but also with the impression a passer-by will obtain from the total harmony of wall fabrics and proportions of an entire city block or blocks.

New York is one of America's prize cities for the variety of its street architecture: domestic luxury modes in side streets giving off Fifth Avenue in the seventies and eighties; the State and Federal buildings of Foley Square; the financial majesty of Radio City; and those block-long vistas of Fifth Avenue, Central Park South and Central Park West viewed from the park itself.

Pausing at the corner of 120th Street, the visitor notes a "clerestory" ar-



Chapel of Union Theological
Seminary, New York City

rangement in the upper reaches of Union's long facade, an arrangement which appears almost more massive than does the wall area below it. However, years have darkened the tone of the stone, quarried from the Seminary site and used in the wall fabric, as they have also affected the Indiana limestone trim and have reduced what might once have been overemphasis.

The home-comer re-views the low arching of the windows, sign manual of the Perpendicular fashion. While crossing the street to the corner portals he enjoys again the levitating effect of the tower, waves of serried rising line produced by the crockets which run the length of its pinnacles.

Inside the portals the visitor finds a polygonal foyer. In one direction (the Broadway length) he sees the old Bookshop and halls; in the other (the 120th Street corridor), the administrative offices. About the lobby walls are commemorative tablets presenting the living memory of Union's age. Founded in 1836, originally as Presbyterian, but later freed of official direction by that denomination, it is today an outstanding nonsectarian theological school. Its famed president

emeritus, Dr. Henry Sloane Coffin, is a Presbyterian; but its faculty includes also Dr. Walter Russell Bowie (Episcopalian), Dr. Reinhold Niebuhr (Evangelical and Reformed); and the radio pastor of Lutheranism, Dr. Paul Scherer.

One of the charms of Union is its Quadrangle court, the sheen of whose lawns after forty years is beginning to acquire the perfection of English greenswards. Entering the court from the 120th Street arm of the complex, the walls seemingly mount higher about the visitor than did the street elevations. He observes that the limited space assigned to the court might almost have created the effect of an area-well. But, turning his eyes to the left, he views the nave of the chapel, seven bays in length, terminating in the traditional English square-end chancel, and finds himself retransported to British quadrangles. Allen and Collens created beauty by avoiding the strained, the melodramatic elements. Eschewing temptation to emphasize some architectural element which might, blasting the beholder's eyes, identify authorship by means of a peculiar trademark, these designers secured their effects by masterly handling of proportions.

Their work underlines the unusual influence of Boston in American church art, reaching back to the origins of American ecclesiology. Thus, although Upjohn designed New York's "Trinity at Wall Street" and did his most important work in that city, his early labors on his arrival from England were in and about Boston. It was there the great Richardson built Trinity, prototype of his Romanesque style, and brought together in his offices White, Goodhue, McKim, and LaFarge. There, too, Cram began his

mission. It was the scene as well of the beginnings of church art in fittings, sponsored by the great studios of Irving and Casson, the carving of John Evans and later, J. Kirchmayer. There the finest of stained glass work was begun, and is continued to this day, by such firms as Reynolds, Francis and Rohnstock, and the still productive Burnham, successors of Connick.

In New England Allen and Collens designed Boston's Emmanuel and Lindsay Memorial churches; Springfield's Wesley and Trinity Methodist; and Holyoke's Skinner Memorial. In New York they acted as associates with Pelton in the Park Avenue Baptist (earlier Rockefeller Church, now the Central Presbyterian) and in the Riverside Church.

The visitor at Union notes the simple measures which assure the chapel's domination of the other elevations of the Quadrangle court. The nave roof is pitched more steeply than is customary in English Gothic; its buttresses run upward to terminating finials neither too delicate nor too ponderous, the battlemented parapet confirming the martial vigor of the structure.

The chapel walls are high, it being in effect a "double" church, although the lower level is devoted to the enclosed cloister which gives interior passage from the 120th Street arm of the Quadrangle to the chapel, and to various halls, rather than to a lower church and an upper one. The visitor climbs the stairs and is in the chapel's vestibule. Entering, there is an effect of breadth and proper, but not unusual, length. There is the deep richness of high walnut wainscot, simple pews, scarlet aisle carpeting, many nave windows filled with what was once almost a traditional type of glass for

Protestant churches: geometrical pattern. There is, however, on the Gospel side, a window nearest the choir, consisting of three lights (panes) with a Christ in priestly robes dominating the central light.

The side aisles, which technically are gangways or passageways, were made extremely narrow, a device so well used both by Cram and Goodhue and earlier popularized by R. W. Gibson, architect of the Albany (New York) Cathedral (Episcopal).

The portion of the chapel devoted to the clergy's use, ordinarily termed the chancel, is not emphasized here as a liturgical element. There is no "triumphal arch," that large wall shafting and ribbing used to mark the entrance to the choir, nor is there a choir parapet or screen. Two of the seven bays are, however, devoted to the functions of the sanctuary: the organist, cantors, the faculty stalls with simple and well-carved canopies, and a small Holy Table (technically such



Interior view of the chapel,
Union Theological Seminary

since it is of wood) holding an altar cross and candlesticks. The excelsis of the chapel is a ten-light sanctuary window which serves as a reredos for the Holy Table. That favorite subject of large glazes in seminary chapels, "The Commissioning," is used here. The legend, *Go ye therefore into all the world and preach the gospel to all creatures*, runs across the base of the entire window.

The glaze is by C. E. Kempe, outstanding British glass artist whose creations may be seen in some of their finest aspects in the apse windows of St. Mary the Virgin (46th Street off Seventh Avenue, New York).

The window's ten lights are ranged in the horizontal bands of five. In the central upper panel is the figure of Christ—a blonde Christ. The figure is done with the line, coloring and style used by Victorian-Edwardian artists—Holman Hunt, Burne-Jones, Henry Holiday among others—and carried over into the second decade of this century. In the immediate right and left lights He is surrounded by an angelic host. The figures of Apostles together with their symbols appear in the other lights.

The blues and reds are of the thinner tone much used in British windows of the time. In other areas of the glaze are seen some of the traditional aquamarine and silvery shades (in the nature of grisaille), the prime excellencies of English glaziers.

This window, and the chapel, were presented by Arthur Curtis James as memorials to his father, D. Willis James, early American capitalist. The elder James was one of that group which included Morris Jesup and William E. Dodge, a founder of Phelps Dodge Corporation—men who were included in a group known to Vic-

torian New York as the "Christian Merchants"—a term now forgotten. But the James fortune continues doing good works even today as the James Foundation.

The place of Union in national life is shown in the roster of guests present at the 1910 dedication banquet. Among others there were Dr. Charles Parkhurst, John Wanamaker, Dr. George Alexander, J. Pierpoint Morgan I, Bishop Potter, and the recently deceased Nicholas Murray Butler.

To a visitor interested in ecclesiological economics there will be impressive data in the cost of the chapel, which in 1910 dollars was \$299,694. The cost today would no doubt be well over a million. As to the cost of sittings, using the original construction figure, it will be apparent that each of the 400 sittings occupied by a seminarian is worth \$750.

Union Chapel has, it will be seen, all the desiderata of a great nursery for the training of clerics: beauty, locale, excellence of style and integrity of materials, tradition, great names, inspired teachers. It will be noted in visits to other seminary chapels that not all of them qualify as readily on all these points. Yet all of them give to the future civilian or armed services pastor, who may have to spend the rest of his life in "little bits of places," for at least a few years, the environment of study. And most of them supply a structure of devout wealth, a magnificence whose later recollection may sometimes plague, at other times, bless, the cleric in his working career.

(This is the first in a series of articles on American seminary chapels. The next to appear will be in September, when a survey of Virginia Theological Seminary [Protestant Episcopal] in Alexandria will be presented.)

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

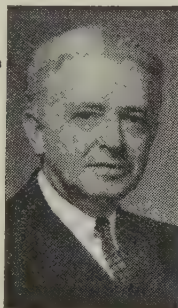
TO "PRIMING THE PUMP"

Eternal Triangle

All of us know that there are just three factors in every man's universe. Think of them if you will as the three sides of a triangle: *himself*—that's one side, over here at the left, shall we say; *other people*—that's the second side, over here at the right; and *God*—that's the long side, at the bottom. Every man's universe is really constituted that way. Here are all his relationships. Nothing else of any great moment enters in. What I'm saying is that it has to *stand* that way if it's going to stand at all. That's Christianity right side up. It has to stand on God!

The trouble with us is that we are forever trying to up-end it, and get it to stand on one or the other of these two sides at the top. We up-end it in our prayers, for instance, and get ourselves at the bottom of it all. That's one of the most subtle of all our habits; and it makes the whole structure unstable. Take a casual journey through the hymnbook some time. You'll see it there. And the whole tenor and movement of the Christian Gospel aims to get my mind off that!

Soberly I put it to you: Unless we can get these selves of ours out of His way, all the religion we have will topple over. You tell me you have certain difficulties with your faith; I



By DR. PAUL
SCHERER

tell you here's the nub of them. We've maneuvered ourselves into the middle of it! We've left out of the picture this word of Jesus—*whosoever loseth his life for my sake shall find it*—while we go on praying for the old comforts.

But let me get on; because this isn't the really startling thing about Christianity—that you can't up-end it and get it to stand on you; the really startling thing about Christianity is that you can't up-end it and get it to stand on other people either! Most of us who have quit thinking that it's altogether about *us* have taken to supposing that it's almost entirely about *them*. That's better, no doubt of it. Only see what happens. We take the parable of the good Samaritan, and we say, "There now. Do you get it? That's Christianity." And it *isn't*. Not if you leave God out of it, which is precisely what we do. We're tired of worship. It's so futile. Let's just be kind to one another. We don't *need* all this doctrine business. Let's have a Good Neighbour Policy. Don't you see that's what it is that damns it? Simply that it is a policy?—Figuring on some likely return, or on some imminent danger!

The parable of the Good Samaritan isn't Christianity. Neither is the Sermon on the Mount. It's tragic to hear people discover the Golden Rule, and say, "Now surely this is what it means

to be a Christian." Then they pile up on it their social programs. They're going to make the thing work. They give advice on economic problems. They plan the postwar world, hysterically. Sometimes I think we've gone completely hay-wire on the subject. Nothing else occupies our thought any more. We're going to pay attention now to religion, we say, because we need it in this postwar world.

What I'm afraid of is that a good deal of this is the devil's own device to keep eyes off the thing that matters. Christianity has to stand on God, and keep standing there. On our knowledge of Him in Christ. On our passion for His will instead of our own. On these deep indicatives He has laid down under our common life, these things that *are so*, treat them as you like; only don't whine when they begin treating you as *God* likes! Listen to Jesus coming back to that, there in the wilderness. "You're hungry, aren't you," asked the Voice. "Why don't you give yourself a break?" *Man shall not live by bread alone.* "All right. All right. But how about these others? That crowd in the Temple. Think of what it would mean to them if you'd only prove what you're talking about by throwing yourself off this pinnacle, and turning up down there among them quite unhurt! That wouldn't be hard for you to do. You might very well win them at a single stroke. Why deny them this thing that would be for their good?" *Thou shalt not tempt the Lord thy God.* "Oh, very well; very well." Then this is the subtlest of all: He tries to get Jesus all steamed up about a Cause, instead of about the God whose Cause it is. "Why on earth don't you keep your eye on what you're after—the kingdoms of this world, and the glory of

them? Here," says the devil, "I'll get out. You take them over. All you have to do is to admit that I'm actually in control of them. You do that when you consent to take them over from me! What earthly difference would it make? What does it matter how you get them, if you get them?" Only this; and the answers are like the ringing of a huge bell in the lofty tower of a vast cathedral: *God, God, GOD! Thou shalt worship the Lord thy God and Him only shalt thou serve.*

Our Needs Are Costly

The Lord God Omnipotent reigneth. You think you don't amount to anything—you say you don't—but He means you do. The simplest word you speak, the most casual thing you do—add Christ to it, and you amount to something with that God around! If you'd like to keep on dodging in and out, refusing your share of guilt for all this and your share of responsibility for the world of tomorrow, you've got to let the whole Bible go. But maybe it's something else that's worrying you. Maybe you're trying to be safer than you can be—a good many of us are—and it makes life pretty tough; perhaps you have to understand that you can only be as safe as God is, if that means anything. *When thou passeth through the waters, I will be with thee.* And He sets a cross in the middle of it, to vouch for everything He ever said; didn't even try to put things straight cheaply. Got into them and let them do to Him what they could. Then laid His scarred hand on my soul, so that I wouldn't have to be confused any longer, wondering what's right and what's wrong; left the print of His own scarred feet before me, by land and sea. Maybe you don't need any of that. I do.

EDITORIAL

The Chaplain's Missions

A chaplain is usually thought of as one who ministers to the personnel in the forces of his own country. Yet one of the indirect but highly important functions of his office is his position as a public relations representative of his nation and a missionary of his church. The accompanying photo illustrates one of the less spectacular but more important aspects of the ministry of chaplains.

Since the days of Roman soldiers in Palestine and British soldiers in the American colonies the common populace has not been notably warm toward occupying forces. It is here that chaplains may sometimes exert some of their most valuable influence. Also, when opposing armies clash, there is always the possibility that peace and understanding may come more quickly if the leaders of religion can effect liaison. In World War II there were many instances in which the relationships of people were much improved because missionaries had laid the groundwork of good will many years ago. This was done out of the purest religious zeal, and for the greater part the work was revered by all peoples.

Today the two most important aspects of church enterprise are the Christian education of the growing generation in our own country and the energetic propagation of a gigantic world missionary program.

Nothing can equal a broad missionary program for promoting world

understanding. There are those who talk of achieving world understanding by conferences among the leaders at a high level. This is well, but it is not enough—too much like frosting a cake attractively without giving sufficient attention to its ingredients and their proper mixture. The common people must understand one another also. The chaplain, therefore, should never minimize the importance of his



A group of ministers who serve the Protestant Church in Indonesia. In the foreground are a native Indonesian clergyman and a woman minister, the Rev. Janny Stegeman. Several are Indonesian Army chaplains. The others are Dutch. (RNS photo)

congregation of followers, for they may make a hundred or a thousand contacts to his one. Let no chaplain underestimate his importance in the great mission of promoting world understanding. Common people can promote understanding among others like themselves. It may be that they will move more rapidly toward it than many of the leaders. Long ago there was *One whom the common people heard gladly*. They will hear Him gladly today also, and it is we who must make this possible. The chaplain has a many-sided mission, and its importance is overshadowed by no other.

RECOMMENDED READING

Book Reviews
By The Editor

G-Suiting the Body

You'll find Satan working away at a new job if you'll look in a little book called *G-Suiting the Body*. Yes, dat ol' Debbil is working on you and you—where you least suspect him. He will undermine your posture if you don't watch out, and hence your appearance, your voice, and maybe even your success!

Written from a preacher's point of view, this 23-page book deals with proper body mechanics for effective speech. Drawing a parallel with the functions of the G-suit which was developed during the war to maintain normal distribution of the blood for our pilots in the sky, it shows how good posture can do the same for you Sky Pilots down here. Reinforced with opinions of prominent voice teachers and medical men, it also contains 11 pages of illustrations which show proper and improper positions of the organs involved in speaking, and exercises for the improvement of position (from *Essential Body Mechanics*). It is actually a two-chapter excerpt from the author's book, *The Voice Governor*, and you can easily read it in half an hour. You may be practicing it for the rest of your life!

Worth looking into! We find it frank and authentic.—L. G.

G-Suiting the Body, by Ralph M. Harper. (E. C. Schirmer Music Co., Boston. Paper cover, \$.50; cloth bound, \$1.00.)

NOTE: The author has made an offer of a complimentary copy of the paper-bound edition to any chaplain who

served in the war who will send his address and a three-cent stamp for postage to:

The Rev. Ralph M. Harper
St. John's Episcopal Rectory
Winthrop 52, Massachusetts



Vacations That Count

Offering advice which might well apply to anyone engaged in religious work, this 48-page booklet is written primarily for the student service worker on summer projects. It is simply written, realistic, and designed to show the student just how to get the most value out of his summer work. It is an invaluable guide to such practical matters as what (and when) to bring, how to win community support, organize a Bible School, get along with fellow workers, conduct successful publicity or radio campaigns, use dramatics and audio-visual aids, and a host of other helpful tips. The chapter dealing with radio and newspaper publicity contains sound advice for anyone working in this field. Several sample news releases are included to help the novice break into print, together with practical suggestions on how to approach the church editor and station manager.

Vacations That Count, by Mrs. Mary Lago. (Home Missions Council of North America, New York, \$.35.)

SKY PILOT SATIRE

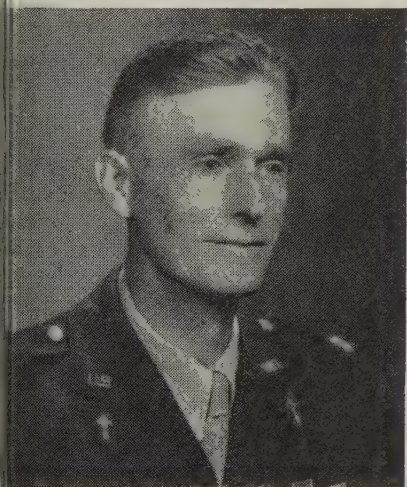
Rigorous Righteousness

"Be not righteous overmuch." Now, Missourian readers, I am not campaigning for Beelzebub, so please keep your turbans on. Your skepticism should ramper when you realize that I have merely quoted the sixteenth verse in the seventh chapter of Ecclesiastes. But do not let the Biblical warning worry you too much. I have a hunch that none of us are corralled in that category. At least, the warning does not make me duck. My reasons for worrying are

mobilized on the other side of the fence. In other words, I probably need more mercy than Heaven has earmarked for any single sinner. Were I not given myself a lower rating than the average male Christian, I would be inclined to admit that ancient artists were blessed with infallible intuitions. They always painted beardless angels, obviously assuming that male candidates for doctrinal degrees could only be saved by a close shave.

However, despite the fact that we often doubt our ability to attain a satisfactory grade in holiness, it is possible, according to the Biblical warning, for a man to become too pious. Naturally, we want to know the symptoms of that particular sin. I am glad we do not have to make a diagnosis in total darkness. Fortunately, the Bible describes some of the abnormal

acts of overzealous men. A large group of them were posing on pedestals of perfection in Palestine in A. D. 30. Jesus of Nazareth dubbed them doctors of jots and tittles. Their miens, especially while they were praying, fasting and mooning, gave qualified neutral observers the impression that the chief ingredient in their facial and attitudinal lotions had been extracted from green persimmons. Their gospel could have been compressed into the three melastic little words. "Thou shalt not!" By their acts, they created the impression that Good was anything that gives man a pain in the neck. They had crisscrossed Palestine from Dan to Beersheba with such hard-to-walk chalk lines and mined it with taboos against so many things that Jesus found it impossible to move an inch in any direction without becoming the recipient



By IRA FREEMAN

of the wrathful attentions of their watchful posses. They anathematized Him for healing the sick on the Sabbath Day. They took the position that He should pigeonhole everything on that day, including frantic calls for assistance, and rest, whether he was tired or not. They accused Him of locking horns with Moses because He neither sanctioned polygamy on the one hand nor the granting of groundless divorces to applicants on the other.

Jesus replied that the Sabbath was made for man, not man for the Sabbath. He admitted that Moses, being aware of the hardness of his masculine followers' hearts, permitted them to wed as many women as they could woo, and divorce those who became too willful to be wieldy. He insisted, however, that His Father had not put the seal of His approval on the two appeasing policies. He chided His accusers for taking more precautions against gnats than filthy camels. He made it quite clear that their policy of turning their backs to human needs in order to be free to cleanse and utilize ceremonial gadgets from morning until night was a wily way to fritter away everybody's time. He denounced their continuous theatrical posing, especially their parroting of over-long prayers in public places.

Today's overrighteous men are also a grim group. They apparently take God's ability to give men sufficient strength to overcome temptation with a grain of salt. None of them concede that a man's relationship with Heaven is his own and God's affair. They have not learned that religious tenets, whether bona fide excerpts from the Bible or doctrinal bequests from the brainpans of fallible Biblicists, become more menacing when they are primed with legislative enactments than the

evils which they are purported to cure. Hence, they would make the choosing of Good or Evil a "Hobson's Choice." Realizing their inability to make that alteration in God's policy so long as they are armed solely with the sword of persuasion, the only weapon which Heaven will issue, they want to legislate out of existence the trees which have borne forbidden fruit since the first one blossomed in the Garden of Eden. By utterly destroying everything that is tempting and outlawing practically all earthly activities except funerals for the dead and depressive functions for the living, thereby doing away with all opportunities for sinning, they think they can pack Heaven with untested innocents.

They are obsessed with the brand of orientalism that leads to mental stagnation in the schoolroom, to idleness in the business world, to vitaminic starvation in the dining room, to continency on the honeymoon, and to a nirvanic conception of Christendom's Heaven. They are too heavenly minded for any earthly good. In fact they try to outdo God in holiness. If they see anybody eating with publicans and sinners, they shudder and say: "A man is known by the company he keeps." They will not pull asses out of ditches on Sunday. They insult the Lord, unwittingly, of course by begging Him to keep His promises. They go far beyond the Lord's policy of forgiving repentant sinners by teaching people to forgive transgressors who are frantically mapping new plans to transgress against them again tomorrow.

One of their leaders—I'll call him Brother Johnson—is supposed to have said to his Sunday school class one Sunday morning: "Brethren, it is a mortal sin to participate in worldly

functions. Bona fide Christians, being allergic to laughter and loquaciousness, by-pass all social gatherings. You see, a genuine Christian's vocabulary consists of but these two Biblical words: 'Yea' and 'nay.' Hence, lexicographers, etymologists, orators and common chatterers are automatically barred from Heaven."

When he paused for applause, one of his pupils arose and said: "Brother Johnson, I think you have gone further than your 'yea' and 'nay' can be stretched. Didn't Jesus use several different words? In fact, didn't His eloquence amaze the people? And didn't He attend a wedding feast in Cana of Galilee?"

"Yes," replied Brother Johnson, "Jesus apparently talked as much as anybody else. But He should have kept his mouth closed. And, above all, He should have stayed away from that accursed affair in Cana."

I am glad that Jesus refused to permit His followers to be tied to fanaticism's funeral apron strings. I am glad we do not run a risk of posthumous reprisals when we throw "you-go-your-way-and-I'll-go-my-way" monkey wrenches into the plans of officious, overzealous men to immobilize our fallible consciences and place the responsibility of chaperoning us from the cradle to the cemetery in the hands of their own so-called infallible inner monitors. I am glad we have the right to tell them by our actions: "We do not want to sever our friendly relations with you. Neither would we create the false impression that we are inclined to be indifferent, neutral or vacillatory concerning your offer. Our minds have been made up from the beginning. Since we are all adults, not children, there is no point in beating about the bush. So here is

our answer. We are going to remain under the command of our own consciences. That answer is not tentative. It will not be amended at a later date if the going becomes hazardous. It is final! Under no circumstances will we execute an obsequious about-face and finish the lifelong trek to our final rendezvous in custody of your rigorous posse, with our wills manacled with mandates, with our appetites sandwiched between prohibitions, with our spirits groveling like gnawers in a rabbitry."

Toast to the Chaplain Corps

The chaplain's life is hard at best,
He seldom ever gets his rest,
'Twixt marriages and christenings too,
There's always something left to do.

We count on him for many things,
Like teaching us to win our wings;
Or preaching sermons long and loud,
Though into church we seldom crowd.

In peace the chaplain's strength is
ours,
Sustaining us in trying hours.
In war with courage of the Lord,
He tempers every faltering sword.

The chaplain's job would be less tough
If he received support enough.
We ought to help instead of shirk
Fulfillment of the chaplain's work.

And so, though up till now
We've done less than we should somehow,
Today we wish the Chaplain Corps
The best the future has in store.

—Written for the occasion of the last anniversary of the United States Army Corps of Chaplains by Brigadier General Robert W. Berry, Commanding General, Atlantic Sector, Fort Davis, Canal Zone.

VOICE OF THE READER

A REPLY TO MR. WHITLEY

(The following letter regarding Dr. Lowe's sermon, "What's Wrong with the Profit Motive," which appeared in the January, 1948, issue of THE CHAPLAIN, is in reply to the letter of the Rev. Oliver Read Whitley published in the "Voice of the Reader" column for May.)

That utterly devastating attack upon my modest little article on the profit motive leaves me humbled almost beyond even a rather meek and chastened rejoinder.

However absurdly "erroneous" and "amusing" my terminology, surely the most unimaginative reader could have been expected to grasp, for my use of profit motive, a broader application than to "money-getting," or to "the economic man, pure and simple," or to a system, "not even heard of in Jesus' day." Can it be that difficulty in comprehending "profit" is not limited to certain anthropologically-studied groups?

In spite of its scholarly display, permit me very timidly to suggest that this criticism plainly misses the bus. Its own conclusion that nothing is wrong with the profit motive because "there isn't any such thing," itself "rather obvious over-simplification," illustrates, indeed, that "strained and curious reasoning" by which one manages to beg the question.

Merely winning an argument over proper medical terms still leaves the patient uncured. In humanity there is, whatever called and however complicated, a selective and cumulative force universally operative in the direction of self-preservation and self-satisfaction. It is recognized and uti-

lized by Jesus, who approves and improves it; and an honest look at Scripture shows that He largely bases the challenge of His Gospel upon it.

Indiscriminate warfare upon this permanent pattern of incentive is not only indirectly an ill-advised and dangerous attack, poorly timed, upon the American way of life; but more directly an inconsistent disavowal of Him who spiritualizes the same identical motive principle when He asks: "What shall it profit a man if he gain the whole world and lose his own soul?" Or is Jesus, too, only "playing with language?"

FRANK M. LOWE, JR.
The Mission
San Diego, California

THE SMCL REACHES FAR

I have had Service Men's Christian Leagues in Camp Polk, Camp Cook, ETO and Fort Knox and now it falls to my lot to be in Japan. My work here is with the Military Government and C.I.C. teams located in the British Commonwealth Occupation Force area. We have five teams of each here and we are isolated. It is fertile ground for the men to find the wrong activities. I cover this region and consequently I can see the teams only once each month. I hope to have a SMCL in each team and in this way give them some religious activities while I am visiting the other teams. The work here will take some real organization but I feel it will more than repay any effort given to it.

CHAPLAIN (MAJ) DAVID E. KINSLER
Kure, Honshu, Japan

N E W S A N D V I E W S

INTERNATIONAL:

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, declared in an address to the third annual conference of the National Reconstruction Committees in St. Cergue, Switzerland, "The whole trend in the East and the West is to think in terms of one group of peoples alone. The churches are constantly induced to line up on one side or another, but this is a time when we can have testimony instead that the Church of Christ thinks only in terms of the solidarity of man. . . . We must show that the Church is not anti-organization but pro-men, wherever they are; that it is for brothers, wherever they suffer."

A campaign for the Crusade for Children project of the American Overseas Aid—United Nations Appeal for Children has received support from various national and international church groups.

To stimulate interest in the Amsterdam meeting of the World Council of Churches, Raymond Swing has made a series of 15-minute interviews with Mrs. Henry Smith Leiper, Henry P. van Dusen, O. Frederick Nolde, and Bishop G. Bromley Oxnam, entitled "Pilgrimage to Amsterdam."

The first inter-American conference ever held by the Salvation Army in the western hemisphere took place in Chicago recently. One of its major aims was the formulation of a stronger program to combat the spread of

atheistic ideologies in the New World, according to Commissioner Ernest I. Pugmire, commander.

FOREIGN:

Formation of the Cooperative Fellowship of Christian Churches in Germany, headed by Pastor Martin Niemöller and representing 35,000,000 Christians, was hailed by American Protestant church leaders as one of the most significant religious developments there since the end of the war. Church leaders in New York said the Fellowship probably marks the first



Historic St. Paul's Church, Frankfurt, Germany, where the first German parliament met in 1848 to determine the basic principles of a German constitution. Men worked day and night to restore the church in time for the 100th anniversary of that meeting. (RNS Photo)

time Germany's predominantly Lutheran churches have formed a federation with non-Lutheran elements, at least on so broad a scale. The federation will be similar to the councils of churches in the United States and other countries which sponsor mutual activity in general church matters.

Sjamsoeddin Denso is a man who started out to study Christianity so he could "fight it with its own weapons" and who wound up by leading 2,000 Moslems to the Christian faith. Born of Moslem parents in a small Dutch East Indian town, he was converted in a theological school operated by the Netherlands Missionary Society at Malang, Java. His conduct and example under Japanese imprisonment during the war and the later nationalist uprisings made a deep impression among the numerous Moslem natives and won him wide respect.

Lifting of British rule from India has worked to the advantage of the Christian missionary effort there, Dr. S. Nazir Talibuddin told a rally of Minneapolis Presbyterian men. "No longer are Christian missionaries suspected of being instruments of British imperialism," he said. "Christianity now has a far better chance of being considered on its own merits."

GENERAL:

The responsibility of the churches for building a spirit of community within their own life and work and within society as a whole was the primary concern of religious leaders from many sections of the country as they met for the ninth annual National Conference of Church Leaders, at Hampton Institute, in Virginia. The conference was an interracial and interdenomination-

al meeting under the joint sponsorship of the Department of Race Relations of the Federal Council of the Churches of Christ in America and the Home Missions Council of North America.

The first conference of the elected heads of women's organizations of Protestant denominations in the United States and Canada was held in Greenwich, Connecticut, to discuss "The Life and the Work of Women in the Church." More than 50 women representing American church groups with an estimated constituency of 10,000,000 Protestant women were present, and were representatives of 7 foreign countries.

The National Council of Presbyterian Men, designed to revitalize the place of the layman in Presbyterianism, was formally voted into existence by 35 delegates meeting in Chicago, representing the 800,000 laymen members of the Presbyterian Church in the U. S. A. The annual meeting of the denomination's National Commission on Evangelism, held at Atlantic City, received a report that a team of 8,000 clergymen and laymen has completed training for the New Life Movement of that Church.

Defining the major public relations tasks of the Church as the winning of "the nations of the world, including America, to the Christian point of view, and away from materialism and militarism," Dr. Stanley I. Stube, director of public relations for the Northern Baptist Convention, in an address at the annual meeting of the Missions Public Relations Office, issued a call for "missionary statesmen" who could avert another world war and establish "the climate in which wor-

peace can exist." Asserting that Protestantism is not supplying the type of leadership currently needed, Dr. Huber urged that we "have Christian missionaries who can teach the lessons of international brotherhood and world government."

Discovery in Palestine of the earliest known manuscript of the entire book of Isaiah from the Old Testament was announced by Professor Millar Burrows of Yale University, Director of the American School of Oriental Research at Jerusalem. This discovery is of particular significance since its origin is dated about the first century B.C. Other complete texts of Isaiah are known to exist only as recently as the 14th century A.D. The scroll has been preserved for many centuries in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Metropolitan Athanasius Yeshue Samuel and Father Butros Sowmy of the Monastery submitted them to the American School for study and identification.

Construction on the National Cathedral (Episcopal) in Washington, D. C., interrupted in 1942, is scheduled to be resumed this summer, according to Dean John Wallace Suter, chairman of the building and grounds committee. Tentative plans call for continuation of work on the south, or 'patriots', transept, up through the triforium level, and will include the War Memorial Chapel. One of the features of the chapel will be the National Roll of Honor, on which will be inscribed the names and service records of thousands of men and women who served in the armed forces and allied services during the recent and past wars.

The Association for a United Church of America has begun production of a new religious journal, *The Church Federalist*, which will go to more than 80,000 persons who have signed pledges to aid the work of the Association, according to the national director, Harvey E. Kazmier. The paper will be a quarterly at first, but the directors hope to issue it eight times a year as time goes on. A second crusade across the country in the interests of a federal union of churches is planned by Kazmier and Dr. E. Stanley Jones, to begin in September.

The number of missionaries sent to foreign fields by the Seventh-Day Adventist Church during 1947 reached an all-time high for the denomination—545 workers, from the United States and other countries. The group included teachers, doctors, nurses, evangelists, builders, and administrators.

CHAPLAINS:

Chaplain Thornton Charles Miller, USN, has been elevated to the rank of Rear Admiral after 28 years of service with the Navy. He is now stationed at Pearl Harbor as Pacific Fleet Chaplain.

Chaplain (Maj) Ralph H. Finn passed away at Walter Reed Hospital on April 8. Base Chaplain at Andrews Field when he died, he had previously served several Army posts and was senior Protestant Army chaplain at the Bikini atom bomb tests. Chaplain Finn was a graduate of Carroll College and McCormick Theological Seminary in Chicago. Funeral services were held at Walter Reed chapel, and a memorial service was conducted at the Andrews Field Chapel. Burial was held at Arlington with full military honors.



Easter sunrise service at Fort Amador, Canal Zone, March 28, 1948, which was attended by a large congregation of civilian and military personnel. Chaplain (Lt Col) Kenneth M. Sowers, USA, Caribbean, is shown delivering the sermon.

The Rev. John G. Lambrides, who served as an Army chaplain for five years, is now eastern field executive of the International Headquarters of the Bible Mediation League, which does evangelistic work in 58 countries.

An associate basic course of four weeks' duration will be conducted several times during the remainder of this calendar year at the Chaplain School, Carlisle Barracks, Pennsylvania, for the benefit of reserve component officers who cannot leave their civilian ministries to attend the twelve-week basic course. A detailed treatment of the work at the Chaplain School is published elsewhere in this issue. (See "Training of the Interim Chaplain," by Chaplain [Lt Col] William P. Maxwell.)

The passing of Dr. Jason Noble Pierce, pastor of First Congregational Church, San Francisco, is announced. He was a chaplain with the rank of Lt. Colonel who served in the first World War. Before going to San Francisco Dr. Pierce was pastor of the First Congregational Church in Washington,

D. C., for 10 years. Besides being a professor of theology, he was at one time president of the National Association of Chaplains of the United States Army, the Officers Reserve Corps, and the National Guard. He also wrote *The Masculine Power of Christ*, *The Mystery of His Own Person*, and *Together in His the Heavenly Home*.

PERSONALITIES:

The Rev. Carl F. Zietlow, Minneapolis pastor of the Evangelical United Brethren Church, is working for a year in Germany as field secretary for the International Conference of Christians and Jews. He is director of the North Central Region of the National Conference, from which position he has been granted a leave of absence. He regards his mission as mainly "helping to prepare the groundwork for democracy so essential to the recreation of western unity which has now become a principal condition for world peace."

Dr. Edmund D. Soper, world-recognized authority on the history of religions, and former professor or dean of several theological schools, retired last month from the faculty of Garrett Biblical Institute in Evanston, Illinois. He is going to Jubbulpore, India, to teach his specialty in Leonard Theological College, the highest ranked educational institution of the Methodist Church in India.

Dr. Paul C. Empie of Montclair, New Jersey, a minister of the United Lutheran Church, has been made executive director of the National Lutheran Council, filling the vacancy caused by the death of Dr. Ralph Long. Dr. Empie has been director of Lutheran World Action.

EDUCATION:

A three-year study of the total strategy of Protestantism in the field of Christian higher education has been undertaken by a commission of the National Protestant Council on Higher Education which will present a preliminary report at a special meeting of the Council in Chicago on July 7-8.

An applied lesson in international friendship has been demonstrated by the loan of the president of the Reformed Church Academy of Sarospatak, Hungary, to teach students of

Hope College, Holland, Michigan, who are in turn sending relief supplies to the Sarospatak academy. Dr. Zsiros has been teaching Old Testament studies, Hebrew and archaeology to Hope students and ministerial aspirants in Western Theological Seminary.

The Presbyterian Institute of Industrial Relations, meeting in Labor Temple, New York City, is said to be the only training school of its kind under Protestant auspices. In 19 brief seminar terms, it has helped 259 ministers and other church leaders to un-



Chaplain (Capt) Norris T. Morton, the Army's only official fire-fighting chaplain, instructs soldiers and U. S. civilians in fire prevention in an old German building located in Giessen, Germany, within the Wetzlar Military Post. When he reported to Camp Murphy, Florida, in 1943, Chaplain Morton's experience as a fireman and knowledge as an expert was recognized by Col. James W. Greene, commanding officer, and with his assignment as chaplain he was given extra duty as fire adviser. Since coming to the European Theater of Operations in 1946, Chaplain Morton has visited fire-fighting units in major foreign cities from the tip of Italy to Edinburgh, Scotland. After actively participating in fire-fighting on two continents for more than 35 years, Chaplain Morton declares: "If the people of the world possessed the same fraternal spirit as firemen, wars would be few, if any." (U. S. Army Signal Corps Photo)



Children of armed services personnel in the 351st Infantry Regimental Sunday school, held in Bethel Chapel, 1st Bn Caserma, Trieste, shown making picture scrapbooks for children's hospitals. Children shown in the class, which is taught by Mrs. Curtis Ivey and Mrs. William Thorn, are (left to right) Ann Thomas, John Lyon, Michele Gussie, Bobby Booth, Michael Marshall, Judy Lyon, Virginia Cory, Bette Bertolet, Dixie Spicer, Frederick Marshall, Margaret Cory, Sharon Stenerson, Marlyn Bertolet, Mary Ann Proctor, Deane Gussie, and Michael Stenerson. Chaplain (Capt) Frederick G. Nichols organized the school over a year ago upon his arrival at Eastertime, 1947. It is held at 1100 o'clock on Sunday mornings while the parents worship in the chapel. (Photo by U. S. Army Signal Corps)

derstand the methods of good relations among industry, management, employees, and the church, and to train for counseling and arbitration.

The only Protestant theological library in Italy, that of the Waldensian seminary in Rome, is being modernized by Dr. Valdo Vinay, professor of church history at the seminary. It contains some priceless volumes either unobtainable elsewhere or very rare, such as a copy of the only Italian translation of John Calvin's *Institutio Christiana*. Professor Vinay is planning to exchange Italian theological

publications for those of other countries, and asks that anyone interested in such an exchange write to him at the Waldensian Theological Library, Via Pietro Cossa 42, Rome, Italy. The World Council of Churches has sent him 100 books for the library.

The weakness of rural churches might be overcome by providing scholarships at theological seminaries for men willing to become ministers in those churches, according to a statement made at a Roanoke Ministers' Conference by Dr. W. E. Garnett, professor at Virginia Polytechnic Institute.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of
America

Baptist, General

Baptist, National Convention of America

Baptist, National Convention, U.S.A., Inc.

Baptist, North American General Confer-
ence

Baptist, Northern

Baptist, Seventh Day

Baptist, Southern

Baptist, Swedish

Baptist, United American Free Will

Christian Reformed

Christian Science

Church of God

Churches of God in North America

Congregational Christian

Disciples of Christ

Episcopal

Evangelical and Reformed

Evangelical Congregational

Evangelical Free Church of America

Evangelical Mission Covenant

Evangelical United Brethren

Latter-Day Saints

Methodist

Methodist, African Episcopal

Methodist, African Episcopal Zion

Methodist, Colored

Methodist, Free

Methodist, Primitive

Methodist, Wesleyan

Moravian

Nazarene

Pentecostal Holiness Church

Presbyterian, Associate Reformed

Presbyterian, Cumberland

Presbyterian, United

Presbyterian, U.S.

Presbyterian, U.S.A.

Reformed in America

Salvation Army

Seventh Day Adventist

Unitarian

United Brethren in Christ

